DOCUMENT RESUME

ED 205 006 FL 011 853

AUTHOR	Trussel, Stephen
TITLE	Kiribati (Gilbertese): Special Skills Handbook. Peace Corps Language Handbook Series.
INSTITUTION	School for International Training, Brattleboro, Vt.
SPONS AGENCY	Peace Corps, Washington, D.C.
PUB DATE	79
CONTRACT	PC-78-043-1037
NOTE	171p.: For related documents, see FL 011 850-853.
AVAILABLE FROM	The Experiment in International Living, Brattleboro, VT 05301.
LANGUAGE	English: Kiribati
EDRS PRICE	MF01/PC07 Plus Postage.
DESCRIPTORS	Cultural Awareness: Geography: History: Postsecondary Education: *Reading Instruction: *Second Language Instruction: *Supplementary Reading Materials: Uncommonly Taught Languages
IDENTIFIERS	*Gilbert Islands: *Kiribati: Micronesian: Peace Corps

ABSTRACT

This handbook is a collection of readings intended to acquaint Peace Corps volunteers with the geography, history, and culture of the Gilbert Islands. Some of the readings are in English, but most are in Kiribati. Four of the Kiribati readings are accompanied by linear translations: the others have English summaries. The concluding parts of the book include maps, a gazatteer, population census information, and plant names. The text is illustrated with pen-and-ink drawings. (AMH)

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KIRIBATI

(Gilbertese)

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Special Skills Handbook

by Stephen Trussel

PEACE CORPS
LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
for ACTION/Peace Corps
1979

SEP 2 1980

PEACE CORPS

LANGUAGE HANDBOOK SERIES

The series includes language materials in Belizean Creole, Kiribati, Mauritanian Arabic, Setswana, Solomon Islands Pijin, Sudanese Arabic and Tanzanian Swahili.

These materials were developed under the auspices of the Foreign Language Office of The Experiment in International Living's School for International Training.

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1979

KIRIBATI (Gilbertese)

COMMUNICATION AND CULTURE HANDBOOK

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ACKNOWLEDGEMENTS

The preparation of these materials, the first full-scale lessons for the learning of the Kiribati language, would not have been possible without the generous assistance of many people, both in Kiribati and America, who have given freely of their time and resources. I would like therefore to take the opportunity at this time to thank many of them by name, and to apologize to those left out by the limitations of space and memory.

Baie Teanako, of the Curriculum Development Unit of the Tarawa Teacher's College gave me invaluable assistance in the preparation of the draft edition of this work while I was in Kiribati, and provided a home and friendship during my stay. I would like to thank his family as well, for putting up with the inconvenience of a disrupted household, and for adding much to my Kiribati education.

Tom Donnegan, of the Ministry of Education, provided liaison during my time in Kiribati, opening many doors and smoothing the way throughout my work. And the other members of the Ministry, especially Atanraoi Baiteke, then Permanent Secretary, for his encouragement and generous support of the project, and Bwere Eritaia, Cultural Affairs Officer, for his advice and assistance. I must also thank Teken Tokataake, acting secretary after Atanraoi, for providing access to photo-copy equipment when I needed it.

Titi Rimon, principal of TTC, generously allowed me access to the resources of the TTC, both in terms of materials and manpower, and others at the college took the time to meet with me and offer advice and assistance.

Dick Overy, Librarian/Archivist of the Kiribati National Library and Archives was a tremendous help, not only in providing materials when mine were delayed in transit and a place to work while I was there, but also in providing his on-going advice and useful information throughout and after my visit. And his assistants as well, who put up with my intrusion into their realm.

Sister M. Oliva, of the Catholic Mission at Teaoraereke, provided much help and advice, supplied me with access to materials, and arranged for my meeting with Fathers Hegglin and Kerouanton, who were also quite generous with their time, and who made available to me copies of the unpublished grammars which have added much to this work. Bwebweata Tonganibeia editor of Te Itoi, who in the midst of his many obligations took the time and trouble to proofread and edit the original Kiribati material appearing in The Communication and Culture Handbook and to give valuable opinions on the Kiribati language.

Eddie Welch, acting principal of the Technical Training Institute on Betio when I was there, for making available the written resources of that institute, notably their training course in Kiribati, and Maraiti Katia, the compiler of the TTI materials, with whom I was able to meet. And Howard Van Trease, then director of the USP center at Teaoraereke, for providing me with a copy of their Kiribati lessons.

For assistance during my outer islands visits, I am grateful to the DOs and DEOs of Butaritari, Abemama and Tabiteuea for making arrangements for me on those islands, and to Steve Hickman, VSO volunteer in Agriculture on Butaritari for his hospitality and assistance. And to the sisters of the Catholic Mission at Manoku on Abemama, and the family of Kum-on Uriam, who gave me friendship and domicile during my stay there.

I would like to thank especially Teweia Teerau, his family and all the people of the Catholic Maneaba at Tauma on Tabiteaua, for their hospitality and invaluable insight into Kiribati culture.

Thanks also to John Pitchford of the Ministry of Health, and Wilbur Hoff of WHO, for their assistance and advice, and Kararaua Kabririera at the Catholic School in Taborio Ieta on Tarawa, for his introduction to the 'old language'.

And I must thank Riira Tebania and her family at Taborio, for friendship and assistance during my stay on Tarawa.

When the initial work in Kiribati was accomplished, I had the good fortune to receive the assistance and companionship of Bauro Utara, Curriculum Advisor For Primary Schools, who accompanied me to Honolulu for a three month stay during the preparation of the final copy of the materials, and whose labors show on every page. And Kum-on Uriam, Vernacular Teacher at the TTC, who took time from his studies in Hawaii to proof-read all the copy, for his suggestions and advice throughout.

I would like to thank Byron W. Bender, the chairman of the Department of Linguistics of the University of Hawaii, for providing me with the opportunity to undertake this project, and Roderick Jacobs, who initiated my interest and studies in the Gilbertese Language. And Ken Rehg, director of the Bilingual Education Teacher Training project, for reading through early stages of the material, and offering his suggestions and comments.

In addition I would like to thank Gordon and Terab'ata Groves, who provided my first lessons in Kiribati, and who have continued to provide assistance and friendship throughout my Kiribati studies. They also made available the manuscript of their Kiribati grammar, which has contributed much to the present work.

As this work draws heavily on the past work of others, it is fitting to mention here some of the sources on which I have drawn. Besides the above-mentioned unpublished grammar (Groves, Groves and Jacobs), I was fortunate to have access to the manuscript editions of grammars by Fathers Kerouanton and Durrheimer of the Catholic Mission in Kiribati, generously made available to me while I was there. I have also drawn on Reid Cowell's "Structure of Gilbertese," Sister Oliva's translation of Sabatier's Dictionary, and the dictionary prepared by Hiram Bingham. As mentioned above, I have consulted the lessons prepared by the TTI, and those by the USP, as well as innumerable other sources available in the Kiribati Library and Archives and Pacific Collection of the University of Hawaii.

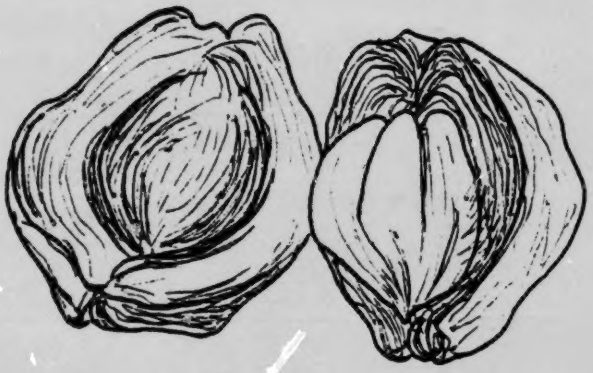
Finally I would like to thank the teachers and trainees of the Peace Corps training program on Abemama in July and August 1979, in which I was privileged to participate, for their suggestions of numerous spelling changes, and discovery of many of the errors which would have otherwise found their way into this edition.

The teachers, under the direction of Peter Kanere, who was of especial help, were Buren Ratieta, Eria Maerere, Mate Moaniba, and Terab'ata Groves.

The trainees: Mark Sebek, Patrick Fitzpatrick, Stephen Iwanski, Bart Deemer, Mary Jo Woland, Carmine Grasso, Margaret Corthell, Richard Corthell, Michael Herpel, Darcy Miller, Idelle McDonald, Herschell McDonald.

I am grateful also for the hospitality of the director of the training, Kenneth E. Knudson, and for the assistance of Anne and Terry Marshall, Co-Directors of Peace Corps for Kiribati and the Solomons.

STEPHEN TRUSSEL
Honolulu
August 1979



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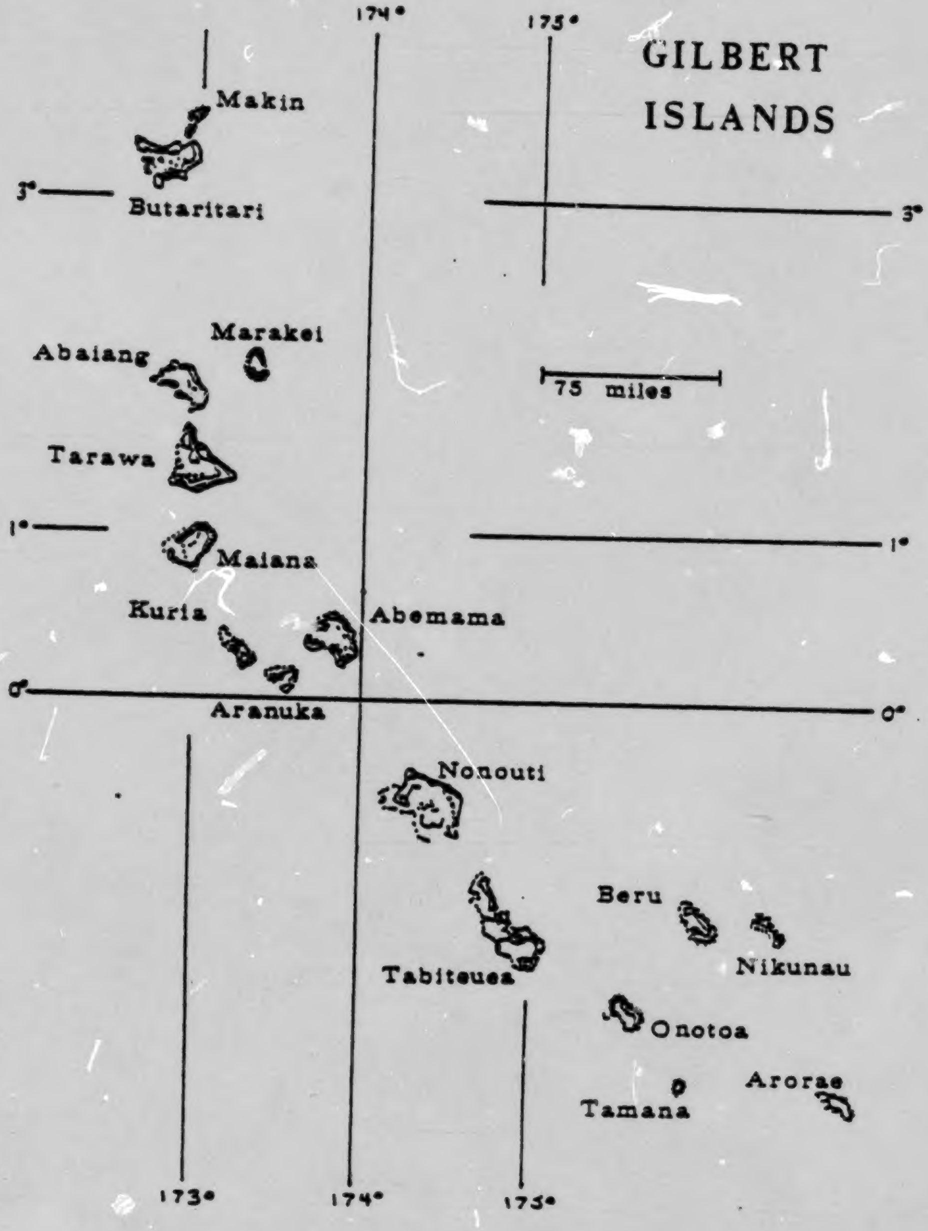
READINGS IN ENGLISH


GILBERT ISLANDS
174°
175°
Makin
Butaritari
3°
3°
Marakei
Abaiang
75 miles
Tarawa
1°
1°
Maiana
Kuria
Abemama
0°
0°
Aranuka
Nonouti
Beru
Nikunau
Tabiteuea
Onotoa
Arorae
Tamana
173°
174°
175°

THE GILBERT ISLANDS

BASIC INFORMATION*

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1. Geography

The Gilbert Islands, which includes Ocean Island, the Phoenix Islands and Northern, Central and Central Line Islands, is situated in the south-west Pacific around the point at which the Date Line cuts the Equator. Although the total land area of the country is only approximately 314 square miles it is scattered over more than two million square miles of ocean, and distances between extreme points are enormous. Christmas Island in the east is 2,000 miles from Ocean Island in the west and the latitude of Washington Island in the north is over 400 miles from the latitude of Arorae in the south. Furthermore, the islands are remote from large centers of civilization and Tarawa (the capital) is about 2,500 miles from Sidney in Australia and 1,365 miles from Suva in Fiji. Thus the scattered nature of the country and its remoteness cause many difficulties in administration, transport and communications.

The Gilbert Islands are all coral reefs many in the form of atolls, built on the outer area of ridges formed by pressure from the central Pacific against the ancient core of Australia. The Phoenix and Line Islands are similar in origin, but rise from detached undersea heights. In most of the islands the reef encloses a lagoon, on the eastern side of which are long narrow stretches of land varying in length from a few hundred yards to some ten miles, and in width from one or two hundred yards to nearly a mile. The surface of these islands, which seldom rises more than twelve feet above sea level, is usually higher on the eastern than on the western side, for the trade winds blowing from the northeast and southeast pile up coral fragments and sand. This gives some indication of the manner in which the islands were formed. On the western side of the atoll the reef, which scarcely rises above the level of the high tide, usually has breaks which form entrances to the lagoon. Navigation through them is often difficult, and the lagoon itself has shoals of coral rock which are dangerous for even small vessels and spoil what otherwise might have been good harbors. Yet good anchorages exist in the lagoons at Tarawa, Butaritari and Abemama.

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* From The Gilbert and Ellice Islands Annual Report. 1976.

In a few cases coral seems to have filled the lagoon making the island into a mass of solid limestone surrounded by a reef. Ocean Island may have been one of these, later uplifted bodily my tectonic movement, so that its highest point rises to about 265 feet above the sea. In two cases the atoll has no break in the reef, and in Washington Island the land-locked lagoon has become a fresh water lake with peat bogs around it.

The climate of the central Gilberts, the Phoenix Islands and Ocean Island is of the maritime equatorial type but that of the islands farther north and south is of tropical maritime type. The mean annual temperature of 80°F and both annual and diurnal ranges are slight under the equator and increase with distance from it. The trade winds blow throughout the year with a strong easterly component and excercise a moderating influence on the temperature. In the western portion of the country, particularly near Ocean Island, the regularity of the wind system is broken occasionally by gales from the west or north-west associated with thunderstorms and heavy rain. In spite of their equatorial situation, some of the islands suffer from drought. The wettest months are December, January and February and the driest are August, September and October.

Rainfall is favorable to agricultural production in the Northern Gilbert Islands and in Washington and Fanning Islands. The Central and Southern Gilberts, Ocean Island, Christmas Island and especially the Phoenix Islands are much drier and less favorable to agriculture. Even in the first group with over 100 inches annual rainfall, the porosity of the soil and the salinity of ground water offset the advantages of such high rainfall. In the second group with less than 100 inches per annum, drought symptoms are exhibited from time to time, especially in those islands with less than 50 inches average annual rainfall.

The water table fluctuates with the tidal movement and, according to the height of the land, varies from a height of a few inches to over ten feet below ground level. The ground water is generally slightly brackish and becomes markedly so during droughts. In many cases solid limestone hard pan exists between the soil surface and the water table making for difficulties for absorption of water by plants.

The soil skeleton consists of coral rock fragments, coral sand, shells and other calcareous marine deposits, resulting in soil of high alkalinity. Pumice is also present in small quantities and may be of great importance in plant nutrition on atoll soils. There is a severe deficiency of iron, manganese, zinc and copper, aggravated by the high soil alkalinity which inhibits the absorption of these elements, a condition indicated by the chlorotic vegetation particularly in the case of those plants not adapted to atoll conditions.

Deficiencies of nitrogen and potash also occur, and since most soils have a low organic matter content, coupled with porosity, they have little ability to retain these nutrients when applied.

In the nature of things the vegetation is poor. The sandy coral soil has little depth or nutriment, and consequently, the indigenous flora has few species and few introduced plants flourish. Characteristic of the country as in all the south-west Pacific is the coconut palm, which grows on the poorest soil. In spite of imported food and other goods, the palm still provides an important source of food and drink as well as material for house-building. Next in importance is the pandanus, a screw pine from the fruit of which is prepared a coarse meal that is often made into rough cakes; the wood and leaves are also used in house construction. The pandanus is rarely cultivated or given any attention, and it is only relatively recently, as part of agricultural development projects, that coconut palms have been planted deliberately to any large extent. Other trees are the imported breadfruit and pawpaw and the mangrove, the last of which grows in lagoons which have been silted up into swamps. Subsistence crops are more or less confined to the cultivation of Cyrto-sperma chamissonis, which is known in the Gilberts as "babai" (a coarse root crop in the family Araceae); but the kumara or sweet potato and taro are also grown on some of the islands with higher rainfall. Pawpaw is found on most islands, and banana and breadfruit in many. Europeans in the islands have introduced various kinds of flowers and vegetables, but the conditions are discouraging. There is no native fauna, apart from birds and the Polynesian rat, and attempts to introduce domestic animals, other than cats, dogs and pigs and chickens have not been successful. However, the sea around the islands and in the lagoons swarms with fish, and fish forms an important part of the islanders' diet.

The country is midway between Polynesia and Micronesia. The people of the Gilbert Islands are of the Micronesian stock. Nothing is known of the original inhabitants of the other islands although traces of them exist. The present population in the Northern Line Islands is Gilbertese, Europeans, and few Tuvaluan - employed either in administration or on plantations.

In the Gilbert Islands, overpopulation is a pressing problem and planned migration has been resorted to. As population density is unequal, some efforts have been made to transfer families from the more densely to the less densely populated islands, but this internal movement does not entirely provide a solution. The problem has been overcome, in part, by migration to more favored lands outside the country. To date, settlements have been established at Rabi in Fiji (for Banabans from Ocean Island) and at Gizo and Wagina in the Solomon Islands (for the Phoenix Islanders and some of the Southern Gilbertese).

The only economic crop in the country is copra. In the Gilbert Islands where practically all the land is owned by villagers, copra production is in their hands, but their unscientific manner of dealing with their land does not secure the best yields. In the Line Islands, however, commercial plantations have been established, and here the yield is better. The only other export is phosphate rock, which is gotten by opencast mining on Ocean Island. The removal of the phosphate rock leaves an utterly barren surface of jagged limestone; hence the movement of the people of Banaba to Fiji. The threatened exhaustion of these phosphate deposits in about 4 years' time faces the country with a bleak economic future unless alternative sources of income can be found. This question occupies a great deal of the Government's time and resources.

The trade of the islands consists of the export of copra and phosphate rock and the import of foodstuffs and commodities which help to raise the standard of living of the people.

Owing to its isolated position, the country has always been one of the more inaccessible parts of the world. The islanders live in villages of from 10 to 170 dwellings with a population ranging from 50 to 1,000. Apart from buildings housing government employees, missionaries and employees of commercial organizations, the dwellings are almost entirely of local construction and are built of material derived from the coconut and pandanus trees. They are well spaced out, and between them are planted foodbearing breadfruit, pawpaw and banana trees where the climate and soil are favourable. Beyond the villages is the patch in which babai is cultivated in deep pits dug down to water level. Subsistence cultivation is carried out mainly by families. This applies also to fishing, and nearly every family possesses its own canoe. Most islanders are consummate outrigger sailors and fishermen and spend much of their time in their craft. Fish are caught with traps, nets and lines, or speared in the lagoons, along the reef, and in the open sea. On some islands, fish are kept in artificial ponds.

The best known places in the country are Tarawa, Canton, Fanning, Christmas and Ocean Islands. Tarawa is the headquarters of the Administration, whose buildings are situated on the three islets of Bairiki, Betio and Bikenibeu.

2. History

Pre-European Contact

The Gilbertese, who are a Micronesian people, appear to have two separate myths about the origin of their race. These, although interwoven by the passage of time and the handing down of verbal traditions, are easily distinguishable. The earlier of the two creation myths speaks of a creator, Nareau, and a pantheon of gods and goddesses created by him from the void. This tradition appears to have become interwoven with a "Tree of Life" myth, originating in Samoa, with stories of a cannibal race indulging in skull worship on the sacred mountain of Maungatabu. This tree had its own pantheon of heroes and heroines, and they, as well as those of the Nareau creation myths, are the subdeities of Gilbertese paganism. The 'tree' stories tell of civil disturbances in Samoa, of the breaking of the 'Tree of Samoa', the dispersion of its people to the Gilbert Islands and of their meeting there with people of similar ancestry. These stories create the impression that the Gilbertese believe their islands to have been inhabited before their arrival from Samoa by a people holding related traditions. Efforts to trace any substantial reference to the Samoan deity Tangaroa have been unsuccessful and this seems to indicate that the dispersion preceded his rise to prominence in Samoan religion. This omission from Gilbertese tradition appears to place settlement between A.D. 1000 and 1300.

The Gilbert Islands, though separated by open sea, developed a strikingly similar social order and a unity of tradition, broken only in the north and even there only in the early nineteenth century. Throughout the Group, the same cosmogony gave unity in tradition, varied slightly by local color; the classifactory family, the utu, was the social unit, ruled by its old men and grouped around its ancestral lands or kainga. Inter-family alliances, formed to win power and land, rose and fell so that civil warfare was endemic. Youths were put through tests of courage and endurance. Land won by marriage or the sword was the measure of success. Young girls were secluded from the age of puberty until marriage in their early teens; virginity was prized. Restricted polygamy was practiced. Adultery and incest were punishable by death or forfeiture of land; custom controlled adoption and governed a complexity of extramarital sexual relationships falling outside the definition of adultery and incest. Social behavior was governed by custom and the sanction of public opinion, interpreted by the elders. Fear of the supernatural, which grew from the cult of hero-ancestor worship-magic, was part of the natural order of life, and maka, that superhuman authority so common throughout the Pacific, was invested in those who by descent or success were acknowledged as leaders in their communities.

From the earliest days the Gilbertese have waged a dour fight against starvation; their islands are infertile coral atolls; droughts periodically ravage them. The coconut is the ubiquitous provider, but it yields a meager diet which the Gilbertese eke out by laboriously cultivating coarse edible tubers, pandanus and breadfruit This simple subsistence agriculture has always been a grim task, one which made land the prize of love and war. But while this struggle went on ashore, they were able, in their swift, well-constructed canoes, to fish their lagoons and ocean shores, and their limited navigation served them well enough on their occasional inter-island voyages of depredation.

Besides the sketchy social history of the islands, there are some outstanding events of the pre-discovery era in the Gilbert Islands worthy of record. The traditions of the Gilberts show striking similarities although the seventeen islands are separated by miles of open ocean. There are stories of northern invaders reaching the southern Gilberts, and perhaps more important are the records of the invasions of the southern Gilbertese, emanating from Beru and led by two men, Kaitu and Uakeia, who carried with them to many islands the traditions of the Karongoa clan. It is probable these invasions were responsible for maintaining the uniformity in Gilbertese tradition and social organization, and although it is difficult to date them it seems likely that they took place some two or three hundred years ago. One of these famous warriors, Kaitu, conquered Nui in the Ellice Islands and to this conquest is attributed the Gilbertese patois now spoken at Nui.

In the north and central Gilberts several small kingdoms flourished, those of Butaritari, Abaiang, Tarawa and Abemama being in existence when the islands were annexed by Britain. These kingdoms were not stable but throughout the centuries, under one leader or another, the islands were subjected to authoritarian rule, the most famous being that of Tem Binoka of Abemama, whose story is partly related in R. L. Stevenson's 'In the South Seas'. There are also well authenticated stories of civil wars in the islands, such as Tabiteuea, about the middle of the nineteenth century, which were pagan-religious in origin and later developed into a struggle between Christianity and paganism. Internecine wars are reported from many of the northern islands during the same period, but these appear to have been struggles for temporal supremacy, aided by foreign castaways and traders in arms and liquor.

Nothing is known with certainty about the early inhabitants of the Phoenix and Line Islands, but evidence of pre-European habitation has been found at Hull and Sydney Islands in the Phoenix group, where there are burial sites and maraes or stone platforms typical of Eastern Polynesia and Micronesia. Christmas Island has several archaeological sites, although the various artifacts found belong to different periods and directions, suggesting chance visitors rather than permanent inhabitants. At Fanning Island, on the other hand, there are the remains of settlements, and stone ruins with work which is comparable only with Tongan fifteenth century stone work.

European Discovery

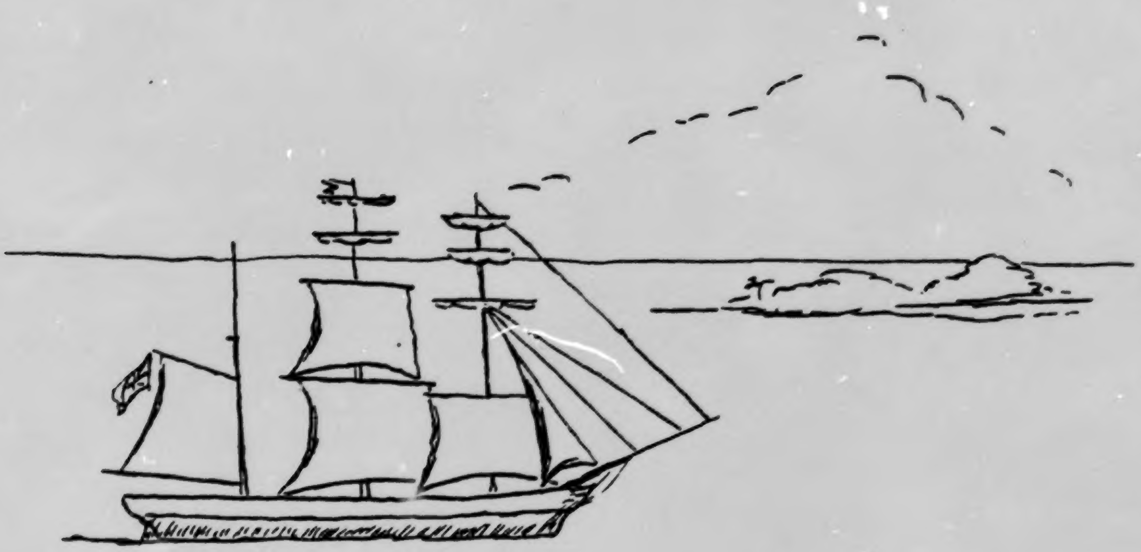
The European discovery of the Gilbert Islands dates from the 16th century. It is thought that Christmas Island and Nonouti in the Gilbert group were sighted in 1537 by Grijalva's mutinous crew on their disastrous voyage across the Pacific to New Guinea. Quiros is thought to have sighted Butaritari in the Northern Gilberts in 1606.

After the probable early Spanish sightings, further discovery had to await the latter part of the 18th century and the first quarter of the 19th century. After Captain Byron's visit to Nikunau, in H.M.S. Dolphin 1765, the remaining 24 islands in the group were discovered largely as an unintended result of increasing commercial activity in the Pacific. The last islands to be discovered were Onotoa and Beru in 1826.

It has been suggested that Christmas Island may have been the Spanish Acea, in which case Captain Cook's sighting in 1777 would have been a re-discovery. Fanning Island and Washington Island were discovered by an American, Captain Fanning, in 1798. Ocean Island was named after the ship Ocean which visited the island in 1804, although the island was discovered three years earlier by Captain Gardner of the Diana in 1801. The first of the Phoenix Group to be discovered was McKean, which was sighted by the ship Arthur in 1794. Evidence of the exact dates of later discoveries is by no means certain. From 1823 onwards the group became a favorite whaling ground, but the reports of discovery by the various whaling masters are vague and scattered. It appears that Enderbury Island, Sydney Island (Manra) and Birnie Island were first sighted in 1823, Gardner Island (Nikumaroro) in 1824, and Baker Island in 1825. The discovery of Canton Hull (Orona) and Phoenix is more uncertain still, but it would seem that they were all discovered by 1825.

From the early days of their discovery until about 1870, the waters of the Gilbert Islands were a favorite sperm whaling ground; the crews of these whalers occasionally deserted and settled ashore, while some adventurous natives were taken as crew members. With the whalers came the first beachcombers, escaped convicts and the like. One of the first Europeans to reside in the Gilbert Islands landed about 1837 and the number steadily grew during the latter part of the century. Trading ships began to visit the islands regularly from 1850 onwards, and some of the beachcombers became respected residents, traders and agents for trading firms in Australia, America and Germany, while other traders arrived from overseas. Although at first trade merely consisted of bartering curios for European luxuries, trade in coconut oil began about 1860 and in ten or twenty years gave way to the sale of copra.

From about 1850 up to probably 1875 but mainly between 1860 and 1870, 'black-birders' raided many of the islands, carrying away islanders to the South American guano mines and coffee plantations, and to Fiji, Tahiti, Hawaii and Queensland. The Gilbertese are said to have fiercely resisted this slave-gathering, and there are accounts of several ships being destroyed and the crews slaughtered by the local inhabitants. This era also brought European diseases, particulary measles, against which the islanders had little resistance.



By 1900, by a chance of fortune, Sir Albert Ellis noticed in a Sydney office a piece of rock from German-annexed Nauru and identified it as a piece of valuable phosphate. An expedition was speedily sent by the Pacific Islands Company to the neighboring Ocean Island to see whether this island also contained the same rock. At this time, although by agreement with Germany, Ocean Island was within the British sphere of influence, it had not yet been annexed. The representative of the Pacific Islands Company discovered that the soil of Ocean Island was almost pure phosphate rock, and they were able to obtain from the inhabitants a concession to mine it.

During the 19th century almost every island in the Line and Phoenix groups was exploited, somewhat spasmodically, for guano. These ventures, operating from the United Kingdom, Hawaii, or the American mainland, became less and less profitable as time went on and the only commercial activities associated with these groups now are the copra plantations in the Line Islands.

The coming of Christianity followed soon after the first traders had established themselves in the islands. Dr. Hiram Bingham, of the American Board of Foreign Missions landed at Abaiang in 1857 and with the help of Hawaiian pastors began to spread Christianity through the northern Gilbert Islands.

In 1870 the Reverend S. J. Whitmee of the London Missionary Society carried Christianity northward and placed Samoan pastors at Arorae, Tamana, Onotoa and Beru. The society continued to spread northward and in 1917, by agreement, the American Board withdrew from the country handing over the cause of Protestant Christianity to the London Missionary Society which has itself now withdrawn in favor of the Gilbert Islands Protestant Church.

In 1888 Fathers Bontemps and Leray, of the Sacred Heart Mission, commenced work in the Gilbert Islands, first landing at Nonouti, and Catholicism is now established in all the Gilbert Islands (except the two most southerly which are still Protestant strongholds).

It was not until after the Second World War that other Missions entered the field, the Seventh Day Adventist Mission being the first. In 1954 two representatives of the Baha'i Faith arrived in the Gilberts, and there is now a small Bah'ai community. In 1955 two representatives from the Church of God Mission of South Carolina arrived at Tarawa where they have a small following.

Establishment of Government

Prior to 1877 visiting Commanding Officers of British naval vessels endeavored to adjust any differences between British traders and the people of the islands. Following the enactment of the Western Pacific Order in Council in 1877 (which provided for the appointment of a High Commissioner for the Western Pacific), their authority was reinforced by making them Deputy Commissioners, although their jurisdiction was confined exclusively to British subjects. Nevertheless, all islands where British subjects resided were thus inevitably brought within the orbit of British interest.

In 1892 at Abemama, Captain E.H.M. Davis of H.M.S. Royalist, on behalf of Queen Victoria, proclaimed a British protectorate in the Gilbert Islands.

The headquarters of the Gilbert Islands Protectorate was established at Tarawa, and magistrates were assigned to the various islands. A simple code of laws was drawn up based on earlier mission rules, and the councils of old men were transformed into native courts to administer them. With peace in the group, the people were gathered into orderly villages and an era dawned of simple administration through the Native Governments, guided by a very small number of European officers. By a proclamation issued on 28th November, 1900, Ocean Island was annexed by Great Britain and placed within the jurisdiction of the Resident Commissioner of the Gilbert and Ellice Island Protectorate, the flag being raised there by Captain R. G. O. Tupper of H.M.S. Pylades in 1901. The phosphate industry rapidly developed, and with the increasing importance of Ocean Island, the headquarters of the protectorate were moved there from Tarawa in 1907 to take advantage of the frequent shipping and other amenities.

In 1915, after consultations with, and at the wish of, the Native Governments, the Gilbert and Ellice Islands were annexed by an Order in Council on 19th November. This Order came into effect on 12th January, 1916, from which date the Protectorate became the Gilbert and Ellice Islands Colony. By an Order in Council in 1916, Fanning and Washington Islands were included (Washington Island had been annexed by Great Britain in 1889). By a further Order in Council in 1916 the islands of Fakaofo, Nukunono and Atafu in the Union group, which had been declared a Protectorate in 1880, were also included in the Colony, but these islands were removed and placed under the jurisdiction of the Governor-General of New Zealand in 1952. Christmas Island was included within the boundaries of the Colony in 1919. The latest additions to the Colony's territory were in 1972 when, upon separation from the Western Pacific High Commission, the five central and southern

Line Islands, Flint, Caroline, Vostock, Malden and Starbuck, formerly administered directly by the High Commissioner, were included within the Colony.

In the years immediately following the creation of the Colony numerous Ordinances were enacted for the better administration of the islands. These included in 1917 a revised Native Laws Ordinance, which remained the constitution of the Native Governments and their code of laws until replaced by a Native Governments Ordinance in 1941. At this time also, partial financial independence was withdrawn from the Native Governments, the accrued balances being taken into general revenue. In 1955 constitutional progress was marked by the enactment of legislation for the reconstitution of Island Councils and for the devolution to them of financial responsibility. From then until 28th of March 1967, when the Local Government Ordinance, 1966, was brought into force, Island Councils were composed of elected and nominated members, and a few ex-officio members, elected councilors being in the majority. Each Council controlled its own finances and prepared its own annual budget, meeting the expenses of local administration from certain locally derived revenues and with assistance of subventions from central government funds.

The Local Government Ordinance, 1966, revoked large sections of the Native Government Ordinance and provided for the establishment of Island Councils composed of fully elected members with a far wider range of functions. Instead of subventions, these Councils are now assisted financially by loans and grants for specific purposes from central government.

One aspect of administration which the Government has continually kept under review has been the settlement of land disputes. Prior to the coming of the Administration, land wars were common and, even now, lack of land is thought to be humiliating. Land ownership is a sign of social prestige. In 1919, recognizing the dangers caused by land disputes, the Government passed an Ordinance providing for the determination of titles in accordance with customary law, and a Native Lands Commission was appointed in 1922. Besides settling disputes, this Commission also prepared plans for the resettlement of the Colony's surplus population. This was a serious problem in the thirties owing to severe droughts in the Central and Southern Gilbert Islands. After plans for migration to lands outside the Colony had been considered, it was decided to utilize the Phoenix Islands, still under British protection, and by Order in Council in 1937 the Colony's boundaries were extended to include these islands. Following this, and by 1940, some six hundred Gilbertese from the Southern Gilbert Islands had moved to Hull, Sydney and Gardner Islands.

Some ten years later, however, it was found that Sydney Island could not properly support any permanent population. A plan was therefore made to re-settle the Sydney Islanders in the Solomon Islands, and a small grant from Colonial Development and Welfare funds was obtained in order to survey a likely area and investigate whether Gilbertese could live there satisfactorily. Once this was successfully completed, another grant was obtained from Colonial Development and Welfare funds for the actual settlement scheme, and by the end of 1958 the evacuation of the island has been completed, almost the whole population having been resettled at Gizo in the Solomon Islands. Sydney Island was then worked as a plantation by the Phoenix Islands Co-operative Society and had no permanent residents. Prolonged drought conditions necessitated the transfer of all residents of Hull and Gardner Islands to Wagina in the Solomons in 1963-4.

After the inclusion of the Phoenix Islands within the Colony in 1937, an Administrative Officer took up residence at Canton and another was appointed at Hull. In 1938 the United States officials landed on Canton and Enderbury to sustain a claim of sovereignty over the islands, and following discussions between the United Kingdom and the United States an agreement was made in 1939 providing for joint administration without prejudice to the respective British and American claims. The United States Federal Aviation Agency maintained an aerodrome at Canton Island which for many years was an important link in the Australasia-North America air route, being used by American and Commonwealth airlines. With the advent of jet aircraft, however, the importance of the aerodrome declined, and it was used mainly by United States military aircraft until it was closed down in December 1967. Following the withdrawal of all United States personnel from Canton at the end of 1967, the Government withdrew all administrative staff from the island early in 1968.

World War II

Within two days of the attack on Pearl Harbor, Ocean Island was bombed and Japanese raiding parties from the Marshall Islands landed on Tarawa and Butaritari. The raiding parties made only a cursory inspection and withdrew. A few months later most of the European personnel from Tarawa travelled by open boats to Nonouti some two hundred miles south and were picked up and evacuated from the country. Meanwhile, the position at Ocean Island had become untenable, and in February, 1942, most of the Europeans were transferred to Australia. Both at Ocean Island and at Tarawa a few Europeans chose to remain, only to be put to death later in the war by the occupying Japanese. The New Zealand coast-watchers stationed on some of the islands were also rounded up and taken to Tarawa where they, with other Europeans of the Administration and a few of the Missionaries, were killed. Apart from rigorous discipline the Japanese did not act with much cruelty towards the people in the Gilberts, but at the Ocean Island they killed many of the Gilbertese men whom they had kept there as laborers.

Meanwhile, the Administration established a temporary headquarters in Sydney, Australia, which was transferred to Funafuti when United States forces occupied the Ellice group. From there, the Government controlled a war-time administration over the Ellice, Phoenix and Line Islands until in November, 1943, the United States forces drove the Japanese from the Gilberts in a three-pronged operation against Tarawa, Butaritari and Abemama. Officers of the Administration, accompanying the military forces, set up headquarters on Tarawa. In 1945, Ocean Island, which had been by-passed by the advancing Americans, surrendered to Australian forces, and the re-occupation of the group was, complete. The headquarters were retained at Tarawa after the war, and the permanent Government headquarters have now been built there.

Throughout the Japanese occupation the people of the Gilbert Islands remained firmly true to the principles taught by the Administration. Although there was some retrogression in local government, the structure nevertheless remained unshaken. For the three years when American Forces were stationed in the Gilberts, however, many Gilbertese came into contact with the modern world for the first time. This contact was an education in itself after the isolation of former years; it brought a realization of modernity which might otherwise have taken a generation to develop.

Before the war, with the ever-increasing amount of land being destroyed in the phosphate mining activities on Ocean Island, it was realized that the time would come when the indigenous inhabitants, the

Banabans, could no longer live on their island. In 1942 the island of Rabi in the Fiji group was therefore purchased for them from the funds which had accumulated in trust for this specific purpose. Most of the Banabans had been deported by the Japanese during the war to the Caroline and Marshall Islands, and when it was found on re-occupation of Ocean Island that all villages there had been destroyed and that the island lacked natural foodstuffs, most of the Banabans were assisted to travel to Rabi, in Fiji, where they remain. Only a few Banabans now live on Ocean Island.

Post-War Period

Following the war, the Government expanded its activities considerably and, with the aid of Colonial Development and Welfare grants from the United Kingdom, revived the Lands Commission with a larger staff, set up a Co-operative Department to assist the local co-operatives which had been formed well before the war, and put into effect overseas training schemes for students, teachers and medical officers. By 1955 the Lands Commission had completed the settlement of disputes over ownership on all inhabited islands in the group, and lands work accordingly reverted to the District Administration. Co-operative development was also taken over by Government and financed from normal expenditure. The Medical Department was considerably expanded as a result of the intake of medical officers. Since that time the Education Department has been expanded to staff King George V Secondary School (rebuilt by Colonial Development and Welfare funds in 1953), the Elaine Bernachhi Girls' Secondary School (opened in 1959) in addition to nine primary schools (four at Tarawa, one each at Ocean, Fanning and Washington Islands and two on Christmas Island), and 41 Island Council schools on islands throughout the country. A Teacher Training College was established at Tarawa in 1960. A Lands & Surveys Department separate from the District Administration, was established in 1971. A Development Plan covering 1970-72 was approved in 1970, and then considerably revised to become the 1971-73 Development Plan.

The years 1950 to 1962 saw the emergence of the advisory Colony Conference, but with the establishment of Executive and Advisory Councils in 1963, the necessity for the Colony Conference was removed. A constitutional step forward was taken when the Gilbert and Ellice Islands Order, 1967, was enacted whereby a Governing Council, consisting of official and elected members and with legislative as well as executive functions was established, replacing the former Executive Council. The Order also established a House of Representatives, the majority of members of which were elected under the principle of universal adult suffrage, to replace the Advisory Council which had nominated membership only. The Gilbert and Ellice Islands Order of 1970, establishing Executive and Legislative Councils came into operation early in 1971. On the 1st of January, 1972 the Gilbert and Ellice Islands Colony was formally separated from the Western Pacific High Commission, and the Resident Commissioner became the first Governor of the Colony. The Gilbert and Ellice Islands Order, May 1st, 1974, established a ministerial form of government, and a House of Assembly and a Council of Ministers were created.

On November 1, 1976, the first stage of internal self-government was achieved with the appointment of a Minister of Finance. Full internal self-goverment was attained on January 1, 1977.

3. Administration

Constitution

When legal separation between the Gilbert Islands and Tuvalu occurred on the 1st of October, 1975, a new constitution was brought into effect in the Gilberts. The eight former Ellice Islands became the new state of Tuvalu while the rest of the Gilberts proper, the Northern Line Islands and the Central and Southern Line Islands remained part of the Gilbert Islands.

The Gilbert Islands Constitution made provision for the election of an additional member for the Line Islands and thus providing for a House of Assembly with a total of 21 elected members, with the Attorney General and Financial Secretary as Ex-officio members. In November, 1976, the post of Financial Secretary was abolished when a Minister of Finance was appointed to take over responsibility for the Ministry of Finance.

The elected members of the House of Assembly elect a Chief Minister from among their members. In accordance with the advice given him by the Chief Minister, the Governor appoints not less than four nor more than seven Ministers. The Chief Minister, the other Ministers and the Attorney General together constitute the Council of Ministers. Following the advice of the Chief Minister, the Governor may assign to any Minister responsibility for the conduct of any business of Government, apart from external affairs, and internal security.

The Constitution for the Gilbert Islands provides for the establishment of a High Court, whose judges are appointed by the Governor. Appeals from the High Court lie to the Court of Appeal in Fiji.

Generally speaking, the Governor may enact legislation only with the advice and consent of the House of Assembly. However, he does have power in limited circumstances to enact legislation which has been introduced into the House but which the House has failed to pass. The Governor must consult the Council of Ministers before exercizing any of his powers and must act in accordance with the Council's advice.

District Administration

There are six administrative districts in the Gilberts: the Northern, Central and Southern Gilberts, Line Islands, Ocean Island, and Tarawa Island. Each of the districts is in the charge of a District Officer, who is directly responsible to the Office of the Chief Minister in Bairiki, Tarawa. The major problem in district administration is the distance separating the islands, which make them individually isolated. This has been partly overcome by the establishment of district centers for each district and the stationing a district officer in each center. The introduction of internal air services and the construction of additional outer island airfields has aleviated the same problem.

Ocean Island, about 240 miles from Tarawa, is an industrial center where phosphate of lime is mined by the British Commissioners. Most of the resident population is made up of the Commissioners' employees and their families. It is anticipated that by 1979, the phosphate will run out. The Line Islands District has had its headquarters at Christmas Island since 1932; before that the headquarters were at Fanning Island, which was a relay station on the trans-Pacific cable from Canada to Fiji, and like Washington and Christmas Island, a copra plantation. With the successful laying of new trans-oceanic cables from Fiji to Vancouver in 1963 the need for the relay cable station was removed and it closed at the end of the year. A government office, however, remains at Fanning Island to provide postal, wireless and other Government Service. Rehabilitation and development works on Christmas are one of the priorities in the Government's construction and development programs. In 1976, a 24 bedroom hotel and a Japanese National Space Agency tracking station were completed.

Northern District has its headquarters at Butaritari, with a resident District Officer. The District comprises four islands, two of which have airfields. The most northerly island can be reached from the District headquarters by a boat powered with outboard engines.

Central District has its headquarters at Abemama. It comprises five islands, three of which have airfields.

Southern District's headquarters is at Tabiteuea North. It comprises six islands, two of which have airfields. The problem of communication and isolation is most acute in this District. With continued airfield construction this problem should lessen. However, the two smallest islands, Tamana and Arorae, in the south are unlikely to have airfields because of their size, and will continue to be visited by ship.

The role of the District Officer continues to be the link between Central and local Government. Besides keeping the people of the island informed of central government policy, he provides a feedback of information to the Government of the people's needs and problems. This role is increasingly understood and accepted by the people.

Local Councils

On all sixteen islands of the Gilbert group, and on eight of the Tuvalu islands, Island Councils were established under the Local Government Ordinance, 1966, which was brought into force on 28th March, 1967, when necessary preparatory action had been completed. Once the Ordinance was brought into force, elections of council members were held on all of the twenty-four islands on which Island Councils were established. The warrants establishing the Councils list the functions which the Councils may (and in some cases must) perform, and create a very wide field of activities for them.

The Island Councils have power, subject to the approval of he Governor-in-Council, to make by-laws concerning a wide range of subjects, and are charged specifically with the duty of providing services for the general health, security and well-being of the inhabitants of the islands.

Each Council prepares annually its estimates of revenue and expenditure, which are submitted to the Minister responsible for Local Government for approval. Council revenue derives from basic rates, license fees, land tax, grants from the central government, special levies and sundry minor accounts. Loans may be made to Councils towards the cost of particular projects.

During 1972, Betio Town Council, which had been established in 1958 under the Town Councils Ordinance, 1958, with a nominated membership, was by amendment to the Local Goverment Ordinance, 1966, brought within the scope of that Ordinance and re-established as an elected council. At the same time another elected council, Te Inainano Urban Council, was established for the rest of Urban Tarawa.

During 1975 Island Development Plans were prepared for implementation during the years 1976-1980. The Plans cover Agriculture, Fisheries, Manufacturing and Service Industries, Transport, Public Utilities, Education and Local Government.

THE ATOLL ENVIRONMENT*

The Formation of an Atoll

Corals of the reef-building type will develop where the water is less than 150 feet deep and normally warmer than 70°F. They are small polyps related to the sea anemones and jelly fish (Te Tia.) but grow in colonies and have a hard skeleton of calcium carbonate. Their skeletons build a reef up to the normal low tide level. At this level it becomes too dry for corals and their place is taken by calcareous algae-relatives of the seaweeds. These secrete calcium carbonate and magnesium carbonate and look like a golden brown crust on the rock. The coral continues to grow outwards, enlarging the reef.

Over millions of years the world's surface rises and falls. The floor of the Pacific Ocean is believed to be subsiding slowly and the corals are able to grow and keep pace with it. This eventually produces a great thickness of coral rock far deeper than coral is able to grow. In 1904 at Funafuti a bore-hole was put down to 1,114½ feet, and in 1947 bores were made at Bikini Atoll--one down to 2,556 feet. These bores did not reach the bottom of the coral rock.

A chain of atolls such as the Gilbert and Ellice Islands therefore represents the top of a chain of mountains or extinct volcanoes on the bottom of the sea. These have subsided leaving only the coral rock visible at the surface.

The coral organisms grow only on the outside where the waves break and therefore as the mass subsides the sheltered center does not keep pace but partly fills with coral sand and debris and forms a shallow lagoon.

On the windward side occasional violent storms break off coral blocks which are piled on the reef by the waves to form the rampart or ocean crest. Over this a layer of wind borne coral sand builds up and plants distributed by wind or water become established.

These build up a layer of humus so that other less specialized plants can grow.

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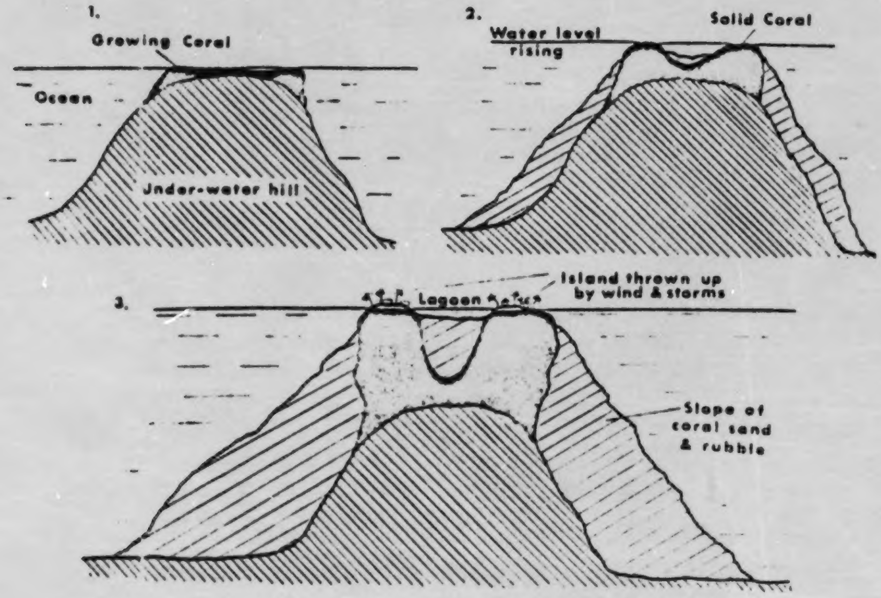
* From Atoll Agriculture in the Gilbert and Ellice Islands, C. A. Small, 1972

Coral sand and other debris are deposited on the lagoon side and a typical atoll island is formed.

On many atolls islands are formed only on the windward side, although some smaller ones form a complete ring of land with a few narrow passages connecting the ocean and the lagoon. An example of this is Marakei in the Northern Gilberts.

It can be assumed that where an atoll develops in an area not subject to subsidence the coral in the center of the lagoon stopped growing as soon as the more vigorous corals in the surf areas protected them from the waves and so the center of the platform never reached the surface of the sea.



The Formation of an Atoll

Crossing a typical atoll island from ocean to lagoon we first come through the breakers over the live coral. This is often slightly higher than the reef platform which is the next section, and can be very wide.

The platform is followed by a coral rock slope or edge which may be covered by a sandy beach. This runs up to the rampart--a raised line of boulders and coral fragments tossed up by waves, particulary during storms. Storms also tear off the coral boulders from the edge of the reef. It is obvious that many of the boulders detached will fall from the reef on the ocean side and therefore there is a slope (the talus slope) rather than a sheer drop to the ocean bed.

Inland of the rampart is a flat more fertile zone. It consists of wind blown sand and stretches across to the final strip next to the lagoon. This last strip is formed from lagoon deposits--finer material than most and last of all we have the reef flat on the lagoon side. This slopes very gently and is often over a mile in width. Its surface consists of fine coral sand or mud. The occasional rocky outcrops, originating as hard-pan from land now eroded away.

The outline of the land is constantly changing eroding at one place and increasing by deposits of sand and mud elsewhere.

Finally the lagoon itself is of variable depth--up to about 50 fathoms. The bottom may be sandy, or an uneven platform of coral rock.

Frequently there are coral heads in the lagoon where the local upgrowth of various corals and calcareous algae have produced a mushroom shaped growth almost to the surface of the water. These can be a great danger to ships.

Climate

In all atolls the climate is warm and humid. Being such small islands in a large area of tropical sea relative humidity is always high and the temperature range is very small.

In the Gilbert Islands the range of temperature is normally from 84° to 90°F (29° to 32°C) with extremes recorded of about 71°F to 96°F (22°--36°C). The average is 87°F (31°C) which is approximately the same as the temperature of the surrounding sea.

The relative humidity varies to some extent according to the latitude--in the medium rainfall islands it varies from about 66% in the morning to 56% in the afternoon and the wet islands average about 77%.

TWO STORIES*

THE CALLING OF THE PORPOISE

It was common rumor in the Gilbert Islands that certain local clans had the power of porpoise-calling; but it was rather like the Indian rope-trick; you never met anyone who had actually witnessed the thing. If I had been a reasonably plump young man, I might never have come to see what I did see on the beach of Butaritari lagoon. But I was skinny. It was out of sheer pity for my poor thin frame that old Kitiona set his family porpoise-caller working. We were sitting together one eveing in his canoe-shed by the beach, and he was delivering a kind of discourse on the beauty of human fatness.

"A chief of chiefs," he said, "is recognized by his shape. He is fleshy from head to foot. But his greatest flesh is his middle; when he sits, he is based like a mountain upon his sitting place; when he stands, he swells out in the midst, before and behind, like a porpoise." It seemed that in order to maintain that noble bulge a high chief simply must have a regular diet of porpoise-meat; if he didn't, he would soon become lean and bony like a commoner or a white man. The white man was doubtless of chiefly race, thought Kitiona, but his figure could hardly be called beautiful. "And you," he added, looking me up and down with affectionate realism, "are in truth the skinniest white man ever seen in these islands. You sit upon approximately no base at all."

I laughed (heartily, I hope) and asked what he thought could be done about that. "You should eat porpoise-flesh," he said simply, "then you too would swell in the proper places." That led me to inquire how I might come by a regular supply of the rare meat. The long and short of his reply was that his own kinsmen in Kuma village, seventeen miles up-lagoon, were the hereditary porpoise-callers of the High Chiefs of Butaritari and Makin-Meang. His first cousin was a leading expert at the game; he could put himself into the right kind of dream on demand. His spirit went out of his body in such a dream; it sought out the porpoise-folk in their home under the western horizon and invited them to dance, with feasting, in Kuma village. If he spoke the words of the invitation aright (and very few had the secret of them) the porpoise would follow him with cries of joy to the surface.

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* From Pattern of Islands, Grimble.

Having led them to the lagoon entrance, he would fly forward to rejoin his body and warn the people of their coming. It was quite easy for one who knew the way of it. The porpoise never failed to arrive. Would I like some called for me? After some idle shilly-shallying, I admitted that I would; but did he think I should be allowed to see them coming? Yes, he replied, that could probably be arranged. He would talk to his kinsman about it. Let me choose a date for the calling and, if the Kuma folk agreed, his canoe would take me to the village. We fixed on a day early in January, some weeks ahead, before I left him.

No further word came from Kitiona until his big canoe arrived one morning to collect me. There was not a breath of wind, so sailing was out of the question. The sun was white-hot. It took over six hours of grim paddling to reach our destination. By the time we got there I was cooked like a prawn and wrapped in gloom. When the fat, friendly man who styled himself the High Chief's hereditary porpoise-caller came waddling down the beach to greet me, I asked irritably when the porpoise would arrive. He said he would have to go into his dream first, but thought he could have them there for me by three or four o'clock. Please, though, he added firmly, would I be careful to call them, from now on, only "our friends from the west". The other name was tabu. They might not come at all if I said it aloud. He led me as he spoke to a little hut screened with newly plaited coconut leaves, which stood beside his ordinary dwelling. Alone in there, he explained, he would do his part of the business. Would I honor his house by resting in it while he dreamed? "Wait in peace now," he said when I was installed, "I go on my journey," and disappeared into the screened hut.

Kuma was a big village in those days: its houses stretched for half a mile or more above the lagoon beach. The dreamer's hut lay somewhere near the center of the line. The place was dead quiet that afternoon under its swooning palms. The children had been gathered in under the thatches. The women were absorbed in plaiting garlands and wreaths of flowers. The men were silently polishing their ceremonial ornaments of shell. Their friends from the west were being invited to a dance, and everything they did in the village that day was done to maintain the illusion.

Even the makings of a feast lay ready piled in baskets beside the houses. I could not bring myself to believe that the people expected just nothing to come of all this careful business.

But the hot hours dragged by, and nothing happened. Four o'clock passed. My faith was beginning to sag under the strain when a strange howl burst from the dreamer's hut. I jumped round to see his cumbrous body come hurtling head first through the torn screens. He sprawled on his face, struggled up, and staggered into the open, a slobber of saliva shining on his chin. He stood awhile clawing at the air and whining on a queer high note like a puppy's. Then words came gulping out of him: "Teirake! Teirake! (Arise! Arise!)...They come, they come! ...Our friends from the west...They come!...Let us go down and greet them." He started at a lumbering gallop down the beach.

A roar went up from the village, "They come, they come!" I found myself rushing helter-skelter with a thousand others into the shallows, bawling at the top of my voice that our friends from the west were coming. I ran behind the dreamer; the rest converged on him from north and south. We strung ourselves out, line abreast, as we stormed through the shallows. Everyone was wearing garlands woven that afternoon. The farther out we got, the less the clamour grew. When we stopped, breast deep, fifty yards from the reef's edge, a deep silence was upon us; and so we waited.

I had just dipped my head to cool it when a man near me yelped and stood pointing; others took up his cry, but I could make out nothing for myself at first in the splintering glare of the sun on the water. When at last I did see them, everyone was screaming hard; they were pretty near by then, gambolling towards us at a fine clip. When they came to the edge of the blue water by the reef, they slackened speed, spread themselves out and started cruising back and forth in front of our line. Then, suddenly, there was no more of them.

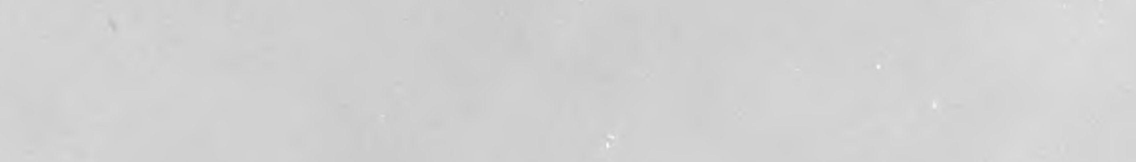
In the strained silence that followed, I thought they were gone. The disappointment was so sharp, I did not stop to think then that, even so, I had seen a very strange thing. I was in the act of touching the dreamer's shoulder to take my leave when he turned his still face to me: "The king out of the west comes to meet me," he murmured, pointing downwards. My eyes followed his hand. There, not ten yards away, was the great shape of a porpoise poised like a glimmering shadow in the glass-green water. Behind it followed a whole dusky flotilla of them.

They were moving towards us in extended order with spaces of two or three yards between them, as far as my eye could reach. So slowly they came, they seemed to be hung in a trance. Their leader drifted in hard by the dreamer's legs. He turned without a word to walk beside it as it idled towards the shallows. I followed a foot or two behind its almost motionless tail. I saw other groups to right and left of us turn shorewards one by one, arms lifted, faces bent upon the water.

A babble of quiet talk sprang up; I dropped behind to take in the whole scene. The villagers were welcoming their guests ashore with crooning words. Only men were walking beside them; the women and children followed in their wake, clapping their hands softly in the rhythm of a dance. As we approached the emerald shallows, the keels of the creatures began to take the sand; they flapped gently as if asking for help. The men leaned down to throw their arms around the great barrels and ease them over the ridges. They showed no least sign of alarm. It was as if their single wish was to get to the beach.

When the water stood only thigh deep, the dreamer flung his arms high and called. Men from either flank came crowding in to surround the visitors, ten or more to each beast. Then, "Lift!" shouted the dreamer, and the ponderous black shapes were half-dragged, half-carried, unresisting, to the lip of the tide. There they settled down, those beautiful, dignified shapes, utterly at peace, while all hell broke loose around them. Men, women and children, leaping and posturing with shrieks that tore the sky, stripped off their garlands and flung them around the still bodies, in a sudden dreadful fury of boastfulness and derision. My mind still shrinks from that last scene--the raving humans, the beasts so triumphantly at rest.

We left them garlanded where they lay and returned to our houses. Later, when the falling tide had stranded them high and dry, men went down with knives to cut them up. There was feasting and dancing in Kuma that night. A chief's portion of the meat was set aside for me. I was expected to have it cured as a diet for my thinness. It was duly salted, but I could not bring myself to eat it. I never did grow fat in the Gilbert Islands.



The Limping Man of Makin-Meang

It is clearly up to a District Officer to be listening and learning all the time. But there is a mortal difference of spirit between genuine research and prying. The danger is, the genuine thing can deteriorate by such subtle and unconscious stages into mere over-curiosity that a bona-fide student may find himself poised on the very brink of fiddling before he wakes up to the horrid change that has gone on inside him. That was what happened to me on Makin-Meang.

Perhaps the eeriness of the island's reputation for ghosts, added to the odd taciturnity of its villagers, had something to do with my ineptitude. But I base no defence on that. The District Officer's job is to find ways through to his people, not to leave them groping for ways through to himself.

I had heard of the ghosts of Makin-Meang before I got there. The people of Tarawa and Maiana and Abaiang were full of tales about them. They told me that the whole Gilbertese race, for over thirty generations by their count (it was sixty or so by mine), had looked on that most northerly island of the group as their halfway house between the lands of the living and the dead.

The story went that, when anyone died, his shade must first travel up the line of islands to Makin-Meang. Going ashore there on a southern beach, it must tread the length of the land to a sandspit at the northern tip called the Place of Dread. This was not an actual place-name, but simply a term of fearful reference to the locality--for there sat Nakaa, the Watcher at the Gate, waiting to strangle all dead folk in his terrible net. The ghost had no hope of winning through to paradise except by way of the Gate, and no skill or cunning of its own could save it from the Net. Only the anxious family rituals, done over its dead body, could avail for that; and even these might fail if any outsider were to break in upon their course.

The reasonableness or not of these beliefs is of no concern. It was the age and intensity of them that weighed on Makin-Meang. Every yard of the island was loaded with the terrors and hopes that sixty generations of the living, and the dying, and the long-dead, from end to end of the Gilbert Group, had focused upon it. The impress of man's thought was as heavy as footfalls on its paths. I wondered if that was why those silent villagers always seemed to be listening inside their ears for some sound I could never hear.

They were courteous and gentle, but they would not talk to me about the place where Nakaa sat; they did not even try to change the subject when I raised it; they simply dropped their eyes and removed themselves into abysses of reserve. It was not from them but from my orderly, a Tarawa man, that I learned how best to avoid the horror of meeting a ghost face to face. He lived in such open fear of doing so himself that the Native Magistrate had let him know out of pity.

He told me that the shades of all the folk who died on the other fifteen islands found their way to Nakaa by the road above the western beach, whereas only those of local people used the eastern path. There were therefore many more chances of meeting ghosts on the west side than on the east. Not that it mattered greatly which way you chose going north, because you were travelling with the stream anyhow, and the only thing you had to remember was never, never to look behind you. But coming back against the northbound traffic, you must take no road save the eastern one. You could find out in advance when that was safe or not by asking if any local death was expected the day you planned to use it.

When I had finished my routine work on the island, I naturally wanted to see the Place of Dread, so I called the Native Magistrate along one morning and asked him to find me a guide.

I have never seen a face change and darken as swiftly as his did at my simple request. He stood dumb for a while with downcast eyes; then, still looking at the ground, "Do not go to that place," he exclaimed, and again, on a higher note, passionately, "Do not go!" The edge on his voice made it seem almost as if he had said "I order you not to go."

"But why?" I said irritably. "What's all this nonsense about Nakaa's place? What's all the mystery? Shall I offend anyone by going?"

"Nobody will be offended," he replied, "but do not go. The place is perilous."

"But why perilous for me, a Man of Matang?"

His only reply was to wrap himself away in a cloak of silence. So I tried another line: "You're a member of a Christian church. You surely can't believe still that souls go that way to Heaven or Hell. Or do you?"

He lifted his eyes to mine, crossing himself. "Not Christian souls," he whispered, "but pagan ones...to Hell...they still walk the island...and Nakaa stays there...and there is fear..." His voice trailed off into mumbles; I got no more out of him.

I should of course have made up my mind in all decency then to find the place for myself. The island is a straight, lagoonless ribbon, and I could not possibly have missed its tapering northern end. But I was cursed: "Please find a village constable who isn't afraid to be my guide," I said, "and send him to me here."

He looked at me mutely, spread his hands in a hopeless little gesture, and left. The constable, a giant of a man with bushy eyebrows and a grimly smileless face, appeared within the next half-hour. He said before we started that, as I was a stranger, I must take the western path going northward, just as the ghosts of strangers did, and that I must be careful not to look back.

"And if I do look back?" I said.

"If you look back and see a ghost," he replied, "you will be dead within a year," and marched off ahead of me without another word.

I followed him in silence, eyes front, for perhaps half an hour, when he stepped suddenly into the coconut forest on our right. "Come in among the trees," he called without turning his head: "This is my land. There is a thing you must carry to Nakaa."

The thing was a seed-coconut. It appeared that every stranger, on his first visit to the Place of Dread, must bring with him a sprouting nut to plant in Nakaa's grove. I thought well of the idea until he told me I must carry it myself. It had an enormous sprout. I am inclined to believe he chose that particular one with deliberate malice, seeing that the only correct way to carry it (or so he said) was upright in my cupped hands with elbows well in against my ribs. I felt a complete ass sweating meekly behind him in that ridiculous attitude for the next five or six miles with my aspidistra-like trophy fluttering in the wind.

I planted the nut at his order where the trees petered out in a sandy desolation at the island's tip. When it was done to his liking, he just walked away into the forest.

"Here!" I called. "Where are you going now?"

"I will wait here," he replied; "there in the north is the place you seek," and was lost among the trees.

There was nothing in that empty waste to distinguish from fifty other such promontories in the Gilbert Group. It was merely a blazing acre or two of coral rock shaken by bellowing surf and strident with the shrieks of swarming sea-birds. I walked to the point where the meeting tide-rips boiled. It was from there that happy ghosts, the Net of Nakaa passed, fared forth across the sea to be gathered at last with their fathers. I knew that in that very flash of time, from somewhere down the chain of islands, the thoughts of dying folk might be winging their way in wistfulness and fear to the spot where I was standing. But somehow, my mind only played with the idea. There was no sense of reality. The place itself put me utterly out of tune with the old beliefs. Perhaps it was the noise. Death is so quiet, and there was nothing in Nakaa's domain but that din of birds and shattered waters and the trade wind's diapason booming in my ears.

Nevertheless, the brazen heat of rocks and sand that drove me out at last did have its importance, because it gave me the thirst that led to what followed. I went straight back to my guide among the trees and asked him in all innocence to pick me a drinking nut.

He sprang back as if I had struck him: "I cannot do that," he almost barked, "I cannot do that. These trees are Nakaa's." Fear oozed out of him, almost as tangible as sweat.

I could not press him to violate his belief; nor had I learned yet to scale a forty-foot tree for myself; so I had to sit down there in Nakaa's grove to a sickeningly dry lunch of bully-beef and biscuit. I remember muttering to myself, "This is how the old devil strangles foreign ghosts, anyhow," as I gulped the stuff down.

It was past two o'clock when we started for home down the eastern path. My friend told me that his proper place going south was in the rear, and dropped forty paces behind. Perhaps he just wanted to keep out of my sight as well as the sound of my voice; anyway, it was I who led the way against the traffic-stream of local ghosts.

After ten minutes' walking, with thirst at concert pitch, I stopped and croaked back at him (he would not come near), "Are we out of Nakaa's grove yet?"

Not yet, he shouted back, there was still a mile or more of it. It was then that an unpleasant little worm within me turned. I made up my mind to disregard his scruples and ask anyone we met, anywhere, to pick me a nut. And there, in the midst of that peevish thought, was suddenly a man coming along the track to help me.

Across the arc of a curving beach, I saw him appear round a point. I could follow every yard of his course as he came nearer. My eyes never left him, because my intent was pinned on his getting me a drink. He walked with a strong limp (I thought that might make it hard from him to climb a tree). He was a stocky, grizzled man of about fifty, clad rather ceremoniously in a fine mat belted about his middle (a poor kit for climbing, commented my mind). As he came up on my left. I noticed that his left cheek was scored by a scar from jawbone to temple, and that his limp came from a twisted left foot and ankle. I can see the man still in memory.

But the question is--did he see me? He totally ignored the greeting I gave him. He did not even turn his eyes towards me. He went by as if I didn't exist. If anyone was a ghost on that pathway, I was--for him. He left me standing with one futile hand flapping in the air to stay him. I watched his dogged back receding towards my on-coming guide. I was shocked speechless. It was so grossly unlike the infallible courtesy of the islanders.

He was just about to pass the constable when I found voice again: "Ask that chief to stop," I called back, "he may need some help from us." It had struck me he might be a lunatic at large: possibly harmless, but we ought to make sure of that. But the din of the surf may have smothered my voice, for the constable didn't seem to hear. He passed the newcomer twenty yards from where I stood, without a sign of recognition.

I ran back to him. "Who is that man?" I asked.

He stopped in his tracks, gazing at my pointed finger. "How?" he murmured hesitantly, using the Gilbertese equivalent for, "Say it again."

I said it again, sharply, still pointing. As we stood dumbly looking at each other, I saw swift beads of sweat--big, fat ones--start out of his forehead and lose themselves in his eyebrows.

Then it was as if something suddenly collapsed inside him. It was horrible. "I am afraid of this place!" he screamed high in his head, like a woman, and, without another word, he bolted out on the beach with an arm guarding his eyes. He diappeared at a run round the point, and I didn't see him again until I got back to my quarters.

But there he was when I arrived, on the verandah with the Native Magistrate. I saw the two of them absorbed in talk, the constable violently gesturing now and then as I approached the house. But they stepped apart as soon as they heard my footsteps, and stood gravely collected when I entered, waiting for me to speak.

I plunged head-first into my petulant story. The sum of it was that the constable had witnessed the discourtesy of the man with the limp, and was now trying his silly best to shield him from censure. It might be very loyal, but did he take me for a fish-headed fool? To pretend he hadn't seen the fellow...well...really! And so on. I was very young.

The Native Magistrate waited with calm good manners for me to run down, and then asked what the man was like.

I told him of the twisted foot, and the belted mat, and the scar.

He turned to exchange nods with the constable: "That was indeed Na Biria," he murmured, and they nodded at each other again.

"Na Biria?" I echoed. "Is he a lunatic?"

He dropped his eyelids, meaning, "No."

"Then bring him to me this evening."

He looked me straight in the eyes: "I cannot do that."

"Cannot? What word is this...cannot? Is everyone here dotty today? Why cannot you bring him?"

"He is dead," said the Magistrate, and added as I stood dumb, "He died this afternoon, soon before three o'clock."

They were both so remote; the whole place was so secretive; my mind was as fagged as my body; everything in that moment conspired to weaken its resistance against the improbably. Perhaps I was being bluffed; I don't know; but I suddenly had the picture of Na Biria in the article of death projecting his dying thought, with sixty generations of fear behind it, along that path through Nakaa's grove to the Place of Dread beyond. Had I received the impact of his thought as it passed my way? Or if not, what was it I had seen?

I knew it was not only thirst that made my mouth so dry, and that angered me. "If he only died at three, he is not yet buried, and I can see his body," I exlaimed.

"His body lies in the village," replied the Magistrate.

"And I can see it?" I insisted.

He paused a long time before bowing his head in assent. But brusquely then the constable interrupted: "No! The Man of Matang is a stranger! They are straightening the way of the dead. No stranger must break in...No!...No!"

The Magistrate silenced him with a gesture. "I am a Christian," he said solemnly to me: "I will take you. Let us go at once."

I followed him out of the house.

We heard the mourners wailing from a hundred yards off. I saw a dozen of them flogging the purlieus of the open-sided house with staves, to frighten away strange ghosts. I went near enough to see people sitting with raised arms at the head and feet of a body. But I halted outside the circle of beaters. It was finding them so earnestly at work that brought me back to the decencies. These folk believed utterly in what they were doing. For them, the dead man's whole eternity depended on their ritual. For them, the intrusion of me, a stranger, would send him to certain strangulation in Nakaa's net. What earthly or heaven-born right had I, for a moment's peevishness, to condemn them for the rest of their days to that hideous conviction? I suddenly felt as small as I was. I could go no further. I turned away from the house. The Native Magistrate followed me in silence.

PART II

BILINGUAL READINGS

THE STORY OF I-TUNGARU, THE GILBERTESE PEOPLE

1. Long ago our ancestors did not live here
on these little islands,
in the huge ocean.
We don't really know

5. where our ancestors came from,
or what their name was long ago.
We know an old name for our ancestors,
that one is I-Tungaru
which they said was our old name.

10. Perhaps we came from the land of Malaya,
perhaps from some other land of Asia,
or from other lands, far away.
But no one can be really sure,
because it happened so long ago.

TE KARAKI NI I-TUNGARU

Bon akea ara bakatibu ngkoangkoa ake a mamaeka
iaon atim'akoro aika uareereke aikai,
inanon te marawa ae e ab'aab'aki.
Ti aki ataia raoi

b'a a roko maiaara ara bakatibu
ke teraa araia ngkoangkoa.
Ti ataa araia ni kawai ara bakatibu
teuana are I-Tungaru
b'a a taku b'a arara ni kawai.

Tao ti riki man te aba are Mareia,
tao man aaba tabeua mai Aatia,
ke man aaba riki aika a raroa nako.
Ma bon akea temanna ae koaua raoi,
ibukina b'a e a kaman riki ngkoangkoa,

And our first legends of long ago
were told by the people
to explain how our world came to be the way it is,
why there is thunder and rain,
why life and death,

why there is happiness and grief.
And there are stories also to show us
how we should live,
children and adults, brothers and sisters,
husbands and wives, men and women,

on the water and on the land,
in our homes and in the meeting house.
Our ancestors have passed on to us our legends.
They gave them to us and we shall give them to our children,
and our children to theirs.

The first living creature, our story says,
was Nareau, Spider, the first person.
He did not sleep and he did not eat.
And he created the woman, Nei Teakea, Nothing,
and then he created the man Na Atibu, Rock.

ao moan rongorongora ngkoangkoa
a taekinaki irouia aomata
mani kab'arab'araa reken abara ma arona,
bukin teraa b'a iai te baa ma te karau,
te maiu ma te mate,

bukin teraa b'a iai te kukurei ao te nanokaawaki.
Ao iai naba karaki ni kaotaki arora
b'a ti na kangaara ni maiu,
ataei ao ikawai, mm'aane ao taari,
buu mm'aane ao buu aiine, mm'aane ao aiine,

iaon te ran ao iaon te aba,
inanon te um'a ao inanon te m'aneaba.
A tia ara bakatibu n anganako rongorongora.
A anganiira ao ti na anga nakoiia natira,
ao natira nakoiia natiia.

Te moa n riki ni maiu, e taku rongorongora
b'a bon Naareau te moan aomata.
E aki mamatuu ao e aki am'aam'arake.
Ao e karika te aine are Nei Teaakea,
ao ngkanne e karika te mm'aane are Naatiibu,

35. And these two,
they had a child, Nareau the Younger.
And that Nareau the Elder,
he said to Nareau the Younger,
"I will make a thing for you to work on."

40. And he created the sky and the ocean and the land
all in one piece,
and there was no light.
And then Nareau the Elder,
he went, and never returned again.

45. And Nareau the Younger then
walked upon the sky.
The sky was made of rock,
and Nareau the Younger tapped the sky three times,
and then it opened up into a hole,

50. and there were many creatures there,
sleeping soundly.
The first thing to come out
was Tiku-tiku-toumouma, the Bat,
and into the hole crawled

ao naaka uoman aikai
iai natiia bon Naareau te ataei.
Ao teuare Naareau te kara,
e taku nakon Naareau te ataei,
"N na karika te b'ai ibukim ni mm'akuriia,"

ao e karika karawa ma marawa
ao aonaaba ni bane n teuana te m'akoro,
ao akea te oota iai.
Ao Naareau te kara ngkanne,
e nako n aki manga oki.

Ao Naareau te ataei ngkanne,
e nakonako iaoni karawa.
E karaoaki karawa man atiibu,
ao e oroorea karawa Naareau te ataei teniua te tai,
ao ngkanne e uki mani b'angab'anga nako,

ao a mena maan aika a bati
man tabe ni matuu.
Te moa ni b'ai are e otinako
bon Tiku-tiku-toumouma, te Bate,
ao e kawakawa nakon te b'angab'anga

55. Nareau the Younger.
And these creatures inside it
had no brains at all,
and no voices either.
Then that Nareau the Younger,

60. he made them raise the underside of the sky
up away from the earth.
But they were not able
to lift it very much.
Then he gave them a beam of wood,

65. that Nareau the Younger,
to help them raise it.
But the roots of the sky gripped firmly
the land.
And Nareau the Younger,

70. He made Riki then,
the giant eel,
lift the sky on his nose
and he pushed down on the earth with his tail.
And the Great Ray and the Turtle and Octopus,

Naareau te ataei.
Ao taiani man ake inanona
bon akea kabururoia,
ao akea naba b'anaaia.
Ngkanne teuare Naareau te ataei,

e kairiia b'a ana mwemweka aani karawa
nako eeta mai aon te aba.
Ma a aki konaa
ni mwemwekia ae bati.
E anganiia ngkanne te amo,

teuare Naareau te ataei,
ni buokiia ni mwemwekia.
Ma e bon nim naba wakaani karawa
ma aon te aba.
Ao Naareau te ataei,

e a manga kaira Riiki,
te anaanau n rabono,
ni mwemweka karawa iaoni b'airina
ao e butua aon te aba nako naano ma bukina.
Ao te Great Ray ao te on ao te kiika,

75. they tore away the roots of the sky
which were on the earth.
And then the sky,
it stood up high,
and the earth's surface sank,

80. and people, each of them,
they all swam in the ocean.
And Nareau the Younger,
he pulled down then the sides of the sky
that is why is looks like a bowl.

85. And Nareau the Younger directed the creatures
to pull up the rock base.
And they pulled up the first land,
which was Abatoa, the great land.
And there was a mountain

90. encircled with smoke
and it was in the middle.
And Na Atibu, the father of Nareau the Younger,
he told Nareau the Younger
to take Na Atibu's eyes

ao a raeuaa wakaani karawa
ake a mena iaon te aba.
Ao karawa ngkanne,
e a bon tei n rietaata
ao te aonaaba e ii nako
ao aomata n tatabemaniia
nako a uaua i marawa.
Ao Naareau te ataei,
e katika rikaaki ngkanne m'anangini karawa
ngaia ane e taraa n ai aron te boora.
Ao Naareau te ataei, e kairiia maan
ni katikaa rake oin te atiibu.
Ao a katikaa rake te moan aba,
are Abatoa, te aba ae e korakora.
Ao ngaia are iai te maunga ae e
katoobibiaki n te bubu,
ao e boni mena i nuuka.
Ao Na Atiibu, are taman Naareau te ataei,
e tuanga Naareau te ataei
n anaa matan Na Atiibu

to light up the world there.
And then Nareau the Younger,
he killed Na Atibu.
And he placed his head upon the mountain.
And he hurled the right eye of Na Atibu

toward the east, and it became the sun.
thereupon he hurled the left eye of Na Atibu
towards the west, and it became the moon.
And once more he hurled pieces of the body
up into the sky, and they became stars.

And he hurled up there
Riiki, the Great Eel,
and his abdomen became the Milky Way.
And in the centre of Abatoa he planted
the Great Tree.

It was the first tree.
And its roots went under the ocean.
It was Nei Nim'anoa, the Ancestor,
the far-traveling voyager, that sprang from there,
who taught us the stars to navigate by.

ni kaoota te aonaaba iai.
Ao Naareau te ataei ngkanne,
e kamatea Na Atiibu.
Ao e kamenaa atuuna iaon te maunga.
E kare nakoa anga ataini matan Na Atiibu

nako mainiku, ao e riki b'a taai.
E a manga kare nako anga maingini matan Na Atiibu
nako maeao, ao e riki b'a nam'akaina.
Ao e a manga kare nakoa m'akorokoron rab'atana
nako karawa, ao a riki ni itoi.

Ao e kare nako rieta
teuare te korakora n rabono are Riiki,
ao e riki birotona b'a Aiabu.
Ao i Abatoa e unika te kai ae korakora inuuka.

Bon te moan aroka,
ao wakaana a nako aani marawa.
Bon Nei Nim'anoa, te bakatibu te aine,
are te tia m'am'ananga are e riki mai iai,
are e reireiniira itoi ni boborau.

115. And Nareau the Younger,
he placed Abaiti to the west,
and Samoa to the south.
And he planted a branch of the first tree in Samoa.
From it grew our ancestors,

120. kings of the Tree of Samoa,
the Company of Matang.
And their skin was red,
and their eyes were blue.
And Auriaria was king of the pandanus crest

125. And his children were Kanii and Batuku.
And Nareau the Younger plucked flowers
from the Tree of Samoa.
And he threw them to the north
and they became Tarawa and Beru,

130. and Tabiteuea also,
and many other lands.
He created the lands of the earth,
Nareau the Younger.
Our ancestors did not

Ao Naareau te ataei,
e katuka Abaiti i maeao,
ao Taamoa i ma aki.
Ao e unika m'aangan te moa ni kai i Taamoa.
A riki mai iai ara bakatibu,

uean te kai n Taamoa,
raao ni Matang.
Ao a uraura kuniia,
ao a mawaawa mataia.
Ao Auriaria boni uean taberan te kaina.

Ao natina ake Kanii ma Batuku.
Ao e kinikii uee Naareau te ataei
man te kai are Taamoa.
Ao e karei nako iaang
ao a riki iai Tarawa ma Beru,

ao Tabiteuea naba,
ma atim'akoro riki aika a bati.
E karikii atim'akoron te aonaaba
Naareau te ataei.
Bon akea ara bakatibu

135. live on these islands,
these small ones,
in the huge ocean.
Our elders told us
that long ago our ancestors lived

140. in a land of happiness.
And the name of that land was Matang,
the land of the company of Matang,
a land of forests and mountains,
a land where there are many fish

145. that swim in the rivers and lakes,
and many fruits
growing on the trees,
a land where no man is hungry,
where no man is sick,

150. and where no man dies.

135. ake a mamaeka iaon atim'akoro
aika a uarereke aikai
inanon te marawa ae ab'aab'aki.
A taekin nakoira ara unimm'aane n te aro
b'a ngkoangkoa a mamaeka ara bakatibu
140. iaon te atim'akoro ae e kakukurei,
ao aran te atim'akoro arei boni Matang,
te atim'akoro n te rao ni Matang,
abani buakonikai ma maunga,
te aba are a m'aiti iai iika
145. aika a uaua inanoni karanga ao neei,
ao a m'aiti uaa ni kaai
ake a riki iaon aroka,
te aba are akea temanna ae baki iai,
are akea temanna are aoraki,
150. ao akea temanna are mate.

The First Book of Moses,
called
GENESIS.

1. In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that is was good: and God divided the light from the darkness.

5. And God called the light Day, and darkness he called Night. And the evening and the morning were the first day.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

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*From The Bible: King James Version.

Ana Moa Ni Boki Mote, Are Aranki Ba

KARIKANI B'AAI.

1. NGKE a tuai ni karikaki b'aai, ao E karika karawa ma aonaba te Atua.

2. Ao e tuai riki ni b'aai aonaba, ao akea kanoana; ao e mena te ro i aoni marawa: ao e mamakuri Tamnein te Atua i aon raan.

3. Ao E taku te Atua, E na oota: ao e a oota naba.

4. Ao E nora te oota te Atua ba e raoiroi: ao E karaurea te oota ma te ro te Atua.

5. Ao E arana te ota te Atua ba te Ngaina, ao E arana te ro ba te Bong. Ao iai te tairiki ao iai te ingabong, ae te bongina te bong.

6. Ao E taku te Atua, Ke e riki aan-nang i marenan raan, ao ke e karaurei raan ma raan.

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*From Te Baibara

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

7. Ao E karaoa aan-nang te Atua, ao E karaurei raan ake i aan aan-nang ma raan ake i etan aan-nang: ao ai ngaia aei.

8. Ao te Atua E arana aan-nang ba Karawa. Ao iai te tairiki ao iai te ingabong, ae te kaua bong.

9. Ao E taku te Atua, Ke a ikotaki raan ake i aani karawa n te tabo ae ti teuana, ao ke e kaoti te aba ae mau: ao ai ngaia aei.

10. Ao te Atua E arana te aba ae mau ba Aonaba; ao E aran ikotakin raan ba Marawa: ao te Atua E noria ba e raoiroi.

11. Ao E taku te Atua, Ke e karika te uteute aonaba, ma te uteute ae ababaki ae na uaa, ma te kai ae e kanaki uaana ae na kariki uaa aika bon uaana, ae iai koraana i nanona, i aonaba: ao ai ngaia aei.

12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13. And the evening and the morning were the third day.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

12. Ao aontano e karika te uteute, ma te uteute ae ababaki ae kariki uaa aika bon uaana, ma te kai ae kariki uaa, ae bon iai koraana i nanona, aika bon uaana: ao E noria te Atua ba e raoiroi.

13. Ao bon iai te tairiki ao iai te ingabong, ae te kateni bong.

14. Ao E taku te Atua, Ke a riki taian oota i karawa, ba a na kaokoroa te ngaina ma te bong; ao a na riki ni kanikina, ma taian tai, ma boong ma ririki:

15. ao ke a riki n taian oota i karawa ba a na kaoota aonteaba: ao ai ngaia aei.

16. Ao te Atua E karaoi oota aika ababaki aika uoua; ba te oota are ababaki riki ba e na taua aron te ngaina, ao te oota are karako riki ba e na taua aron te bong: ao E karaoi naba taian itoi.

17. And God set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. And the evening and the morning were the fourth day.

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and mulitply and fill the waters in the seas, and let fowl multiply the earth.

23. And the evening and the morning were the fifth day.

17. Ao te Atua E menaki baikai i karawa ba a na kaoota aonteaba,

18. ao ba a na taua aron te ngaina ma te bong, ma ni kaokoroa te oota ma te ro: ao E noria te Atua ba e raoiroi.

19. Ao bon iai te tairiki ao iai te ingabong, ae te kaa bong.

20. Ao E taku te Atua, Ke a kabatiai maan aika nakonako aika maiu raan, ao ke a kibakiba maan i etan te aba i aan-nang.

21. Ao te Atua E kariki'a manni marawa ake a ababaki, ma maan ake a maiu ake a m'am'ae ni kabaneia, ake a kariki raan ni kabatiai, n aroia nako, ao maan aika kibakiba ni kabaneia n aroia nako: ao E noria te Atua ba e raoiroi.

22. Ao E taetae te Atua ni kakabaiai'a, ao E kangai, Kam na bati ni kariki, ao kamaitingkami, ao kabuta tari i marawa, ao ke a kabatiaki man aika kibakiba i aon te aba.

23. Ao iai te tairiki ao iai te ingabong, ae te kanima bong.

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing. and beast of the earth after his kind and it was so.

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

24. Ao E taku te Atua, Ke e kariki'a maan aonteaba aika maan aika maiu ni bon aroia, aika maan aika manana, ma man aika kawakawa, ma mann aonteaba aika katamanti ni bon aroia: ao ai ngaia aei.

25. Ao te Atua E karaoi'a manin aonteaba aika katamanti ni bon aroia, ao maan aika manana ni bon aroia, ao maan aika kawakawa i aontano ni kabaneia ni bon aroia: ao E noria te Atua ba e raoiroi.

26. Ao E taku te Atua, Ti na karaoi'a aomata ba ai arora, ni katotongira: ao a na tauaki aroia ikani marawa i rouia, ma mann aan-nang, ma maan aika manana, ma aonaba ni kabuta, ma maan aika kawakawa aika kawakawa i aon te aba ni kabaneia.

27. Ao te Atua E karika te aomata ba katotongana, E karikia ni katotonga arona; E kariki'a ba te m'ane ao te aine.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

28. Ao E kakabaiai'a nakekei te Atua: ao E taku te Atua nako ia, Kam na bati ni kariki, ao kam na kabatiaingkami, ao kaona aonaba, ao kataea ana kai; ao tau aroia manni marawa, ma mann aa-nnang, ma man aika maiu aika kawakawa i aontano ni kabaneia.

29. Ao E taku te Atua, Noria, I a tia n anganingkami uteute aika uaa ni kabane, aika mena i aonaba ni bane, ma kaai ni kabane, aika a mena i nanoia koraan te kai ae kariki uaa; boni kanami te baenne:

30. ao mann aonaba ni kabaneia, ma mann aan-nang ni kabaneia, ma maan aika kawakawa i aontano aika e mena te maiu i nanoia ni kabaneia, I a tia n angania uteute aika mawawa ni kabane ba kanaia: ao ai ngaia aei.

31. Ao te Atua E nori b'aai ni kabane aika E karaoi, ao noria, moan te raoiroi. Ao bon iai te tairiki ao iai te ingabong, ae te kaono bong.

TARZAN THE DOG

Tarzan barked. John and Mary woke up. They helped Ruth fetch water and clean the house. John, Mary, Ruth and David ate.

"Where are you going now?"

"We're going to school."

"Alright. Take toddy for your drink. Here's fish and coconut for you food. Carry them in this basket."

"Okay Ruth. Thank you. We are going. Bye-bye."

"Good-bye. Tarzan, you stay."

John and Mary went to school. They carried the basket of food.

They saw Tarzan near the classroom. He barked near the classroom.

The teacher was angry with Tarzan. "Sh! Sh! dog - go away! Run away from the house."

The bell rang. "Let's go for the bell is ringing." They hung the bask on a pandanus tree.

TE KAMEA AE TATIN*

E kaukau Tatin. A uti Ten Tion ao Nei Mere. A buoka Nei Ruta n itiran ao ni kaitiaka te auti. A am'arake Ten Tion, Nei Mere, Nei Ruta ao Ten Tawita.

"Kam na aera ngkai?"

"Ti na nako n te reirei."

"Ngaia. Uota nimami te karewe. Aei kanami te ika ao te ben. Uoti n te b'aene aei."

"Ngaia Ruta. Ko rab'a. Ti nangi nako. Ti a bo."

"Ti a bo. Tatin, tiku!"

A nako n te reirei Tion ao Mere. Uotaia te b'aene n am'arake.

A nora Tatin i rarikin te auti n reirei. E kaukau i rarikin te auti n reirei.

E un te tia reirei nakon Tatin. "Ti, ti, nako te kamea. Biri nako man te auti."

E a bo te beero. "Ti a nako ba e a bo te beero." A katinea te b'aene n te kaina.

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*Te Boki 5 (Revised Version, CDU Press, TTC Bikenibur 1976.

"Tarzan, you keep watch on this basket. When a child comes near it you'll bark, okay?"

John and Mary went to class. Tarzan lay down near the basket. Tarzan slept.

The children were busy in class. One child went out. He wanted to go to the bathroom.

When he returned, he saw the basket hanging on the pandanus tree.

"What a good smell this basket has!"

He opened the basket. He saw the fish and the coconut.

"Fish is delicious as well as coconut. I'll take it and eat them now."

Tarzan woke up. He was angry with the boy. He barked angrily at the boy.

The boy climbed up the pandanus tree. Tarzan jumped up to bite him. The dog was very angry.

"Tatin, ko na taratara ara b'aene aei. Ngkana e roko te ataei i rarikina, ko na kaukau, ke?"

A nako Tion ao Mere ni kaea te reirei. E wene Tatin i rarikin te b'aene. E matu Tatin.

A tabe n reirei ataei. E otinako temanna te ataei. E kan nako tinaniku.

Ngke e oki ao e nora te b'aene n tinetine n te kaina. "Ai boikangkangi ra te b'aene aei!"

E kauka te b'aene. E nora te ika ao te ben.

"E kangkang te ika ao te ben. N na anaia ngkai ni kanna."

E uti Tatin. E un nakon te ataeinim'ane. E kaukau n un nakon te ataeinim'ane.

E tam'arakea te kaina te ataeinim'ane. E kibarake Tatin n tenaia. E rangi n un te kamea.

John and Mary heard Tarzan barking. The teacher and the other children heard it too. They went out of the classroom.

They saw Tarzan. They didn't see the boy.

"Why are you jumping up and barking Tarzan? That's enough! Stop it."

The teacher saw the basket. He also saw the boy climbing up the pandanus tree.

"You! What are you doing? Come down and I will listen to you."

The boy came down from the pandanus tree.

"Why did you climb the pandanus tree? Would you eat the fish and the coconut in the basket?"

"Yes, I would eat them. John and Mary, your dog here is very good. He watched your basket properly."

John and Mary were happy. Tarzan was happy too.

John, Mary and Tarzan ate. They ate fish. They ate it with coconut.

A ongo kaukaun Tatin Tion ao Mere. E ongo naba te tia reirei ma ana ataei. A otinako man te auti n reirei.

A nora Tatin. A aki nora te ataeinim'ane.

"Bukin tera ngkai ko kibarake ni kaukau Tatin? E a tau! Katokia." E nora te b'aene te tia reirei. E nora naba te ataeinim'ane ae e tam'arakea te kaina.

"Nnao! Ko aera? Ruo ba N na ongora iroum."

E ruo te ataeinim'ane man te kaina.

"Bukin tera ngkai ko tam'arakea te kaina? Ko na kana te ika ao te ben are n te b'aene?"

"Eng, N na kanna. A a'marake Tion, Mere ao Tatin. A kang ika. A tannaia n te ben."

Tion ao Mere, e rangi n raoiroi ami kamea aei.

E tarataraa raoi ami b'aene. A kukurei Tion ao Mere. E kukurei naba Tatin.

TARZAN FINDS A BOMB

One day Tarzan was running by a fortification. He saw a bomb.

Tarzan barked. Tarzan smelled the bomb.

Tarzan returned to the house. He barked to John and Ruth.

John and Ruth followed Tarzan. They saw the bomb.

"We'll take the bomb to the police."

Ruth said "Don't take it in case it explodes. Stay here. I'll go and call a policeman."

John said "What's that noise?"

"It's the policeman's car!"

"Ruth, run and stop it."

Ruth stopped the car.

E KUNEA TE BOOM TATIN

N te bong teuana e biribiri Tatin i rarikin te nono. E nora te boom.

E kaukau Tatin. E aroka te boom Tatin.

E okira te auti Tatin. E kaukau nokoiia Tion ma Ruta.

A ira Tatin, Tion ao Ruta. A nora te boom.

"Ti na uota te boom nakoiia bureitiman."

E taku Ruta, "Tai uotia, e kaawa n rebwe. Tiiku ikai. N na nako ni weteiia bureitiman."

E taku Tion, "Tera ae e rurnga?"

"Bon te ka ni bureitiman!"

"Ruta, biri nako ni kateia."

E katea te ka Ruta.

The policeman got out. "What happened Ruth?"

"Please follow me to John. So that John and Tarzan don't die. The bomb is about to explode!"

The policeman said "What! A bomb?"

"Hurry, let's go and see."

They came up to John. The policeman said, "Where's the bomb?"

John said, "There, next to the drum".

The policeman said, "Has it been exploded or not?"

They carried the bomb to the car.

Tarzan ran behind the car. Ruth said, "Let's get Tarzan into the car. Look! He's tired since his tongue is hanging out."

Tarzan jumped up into the car. He was happy not to be tired.

"Where shall we take the bomb?"

The policeman said, "We'll take it to the police station. John, do you know about bombs?"

E otinako te bureitiman. "Tera ae e riki Ruta?"

"Taiaoka, irai nakon Tion. A kaawa ni mate Tion ma Tatin. E a kan rebwe te boom!"

E taku te bureitiman, "Tera! Te boom?"

"Kawaetatako ti a nako n noria."

A roko i rarikin Tion. E taku te bureitiman, "E nga te boom?"

E taku Tion. "Ae i rarikin te turam."

E taku te bureitiman, "E a tia n rebwe ke e tuai?"

A uota te boom nakon te ka.

E biribiri Tatin rimwin te ka. E taku Ruta, "Ti a katokaa Tatin n te ka. Noria! E a kua oa e a tinetine newena."

E kiba Tatin n toka n te ka. E kukurei ba e a aki kua.

"Ti na uota nakea te boom?"

E taku te bureitiman, "Uotia nakon te aobiti ni bureitiman. Tion, ko ata aron te boom?"

John said, "I know".

"Where does the bomb come from?"

John said, "It's from America."

They got out of the car. They carried the bomb to the office. The policeman telephoned to the bomb specialist.

The bomb specialist came to the police station. He looked at the bomb. All the policemen came to see.

John said, "Be careful in case it explodes." John's hands were shaking and he hid his face. Ruth cried.

The policeman said, "Don't cry Ruth, it can't explode now."

The bomb specialist said, "We must explode this bomb."

All the policemen agreed. They said, "Where are you going to explode it?"

"I'll explode it at Takoronga."

John and Ruth laughed, but Tarzan hid himself in the cupboard.

E taku Tion, "I ataia."

"E roko ma ia te boom?"

E taku Tion, "E roko mai Amerika."

A ruo man te ka. A uota te boom nakon te aobiti. E tareboon te bureiiman nakon te tia atatai n te boom.

E roko te tia atatai n te boom n te aobiti ni bureitiman. E taraa te boom. A bane n roko bureitiman ni mataku.

E taku Tion, "Karaurau ba e kaawa n rebwetau." A ruru bain Tion ao e karabai matana. E tang Ruta.

E taku te bureitiman, "Tai tang Ruta, e aki kona n rebwetau ngkai."

E taku te tia atatai n te boom, "Ti riai ni karebwea te boom aei."

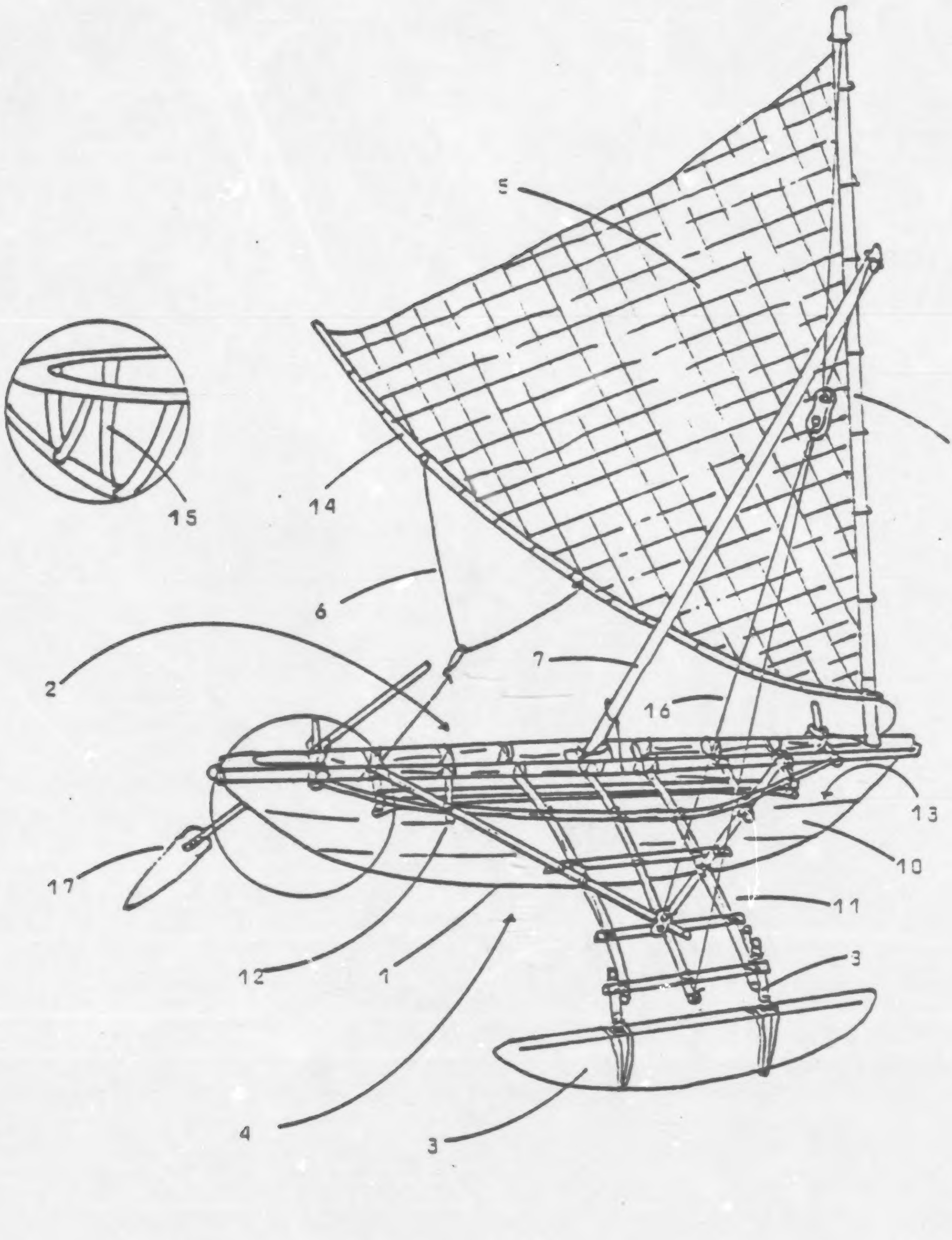
A bane ni kariaia bureitiman. A taku, "Ko na karebwea ia?"

"N na karebwea i Takoronga."

A ngare Tion ma Ruta, ao Tatin e karabaa i nanon te kab'ate.

PART III

READINGS IN KIRIBATI (GILBERTESE)



Notes on the Readings:

Te Akawa Irouia ara Bakitibu

Fishing by our Ancestors

People of long ago were clever and skillful fishermen. They fished with hooks they made from iron-wood pearl shell and other materials. They used lines made from coconut fibers or from the root of the bero tree. They also made nets from coconut fibers.

They fished with nets in many ways. They also knew how to make scoops. They fished with scoops on the reef, or out in the ocean at night, and in the daytime too.

When they got plenty of fish they used to salt them. They found plenty of salt on rocks by the sea. Or when it was very hot and sunny they could get it from big salty ponds. They also kept their fish by cooking them, or drying them in the sun.

Teng Keneia

Keneia's Story

Keneia was a man who liked to be alone. One day all the people of Makin where Keneaia lived went to a nearby island for a dancing competition. Keneia was left alone in the village. He enjoyed toddy cutting and fishing. He mostly enjoyed his lonely life.

Then an old man came to him. He asked Keneia why he didn't go with the others. Keneia replied and said that he didn't like to leave his toddy trees uncut. The old man laughed. He asked "What do you prefer to do most of all?" "Fishing!, and toddy cutting." The old man was happy with him. He taught him the best ways of fishing and toddy cutting. Keneia became the most skillful fisherman and toddy cutter. That surprised the people of Makin when they got back home from Butaritari.

Aeraken te On

The coming ashore of the turtle

If you're fond of turtle meat, this passage will tell you how to get one for yourself. Turtles come ashore twice a month to lay eggs. One time is at the new moon when the tide reaches its highest point. The other is during the full moon, when the tide is again at its highest level. They mostly come at night. So just take a walk on the beach at these times. If you're lucky you'll find one the first night, but if not, try again the next night. It doesn't pay to try more than four nights from the full moon or new moon.

Te Io Ni Ngaina

This is a legend from the island of Nikunau, telling about how the people of Nikunau became known as good fishermen of Io Ni Ngaina, a type of fishing.

Early one morning as dawn was breaking, a man left his home for the ocean side of the island Nikunau. He saw two men on a canoe. He swam secretly to them and hid himself by the side of the canoe. When it was about bright day, the two men pulled their anchor and went down deep into the sea. Soon they reached dry land. They were very surprised to see that there was another man with them. They began to like him. They taught him the method of fishing called te Io Ni ngaina and sent him back home to Nikunau. When this man reached home he became a very famous fisherman. The other men of Nikunau learned from him this art of fishing.

Karakin Marakei

The story of Marakei

Marakei is one of the islands in the Gilberts. This story tells mostly about how this particular island was layed out with names to indicate each part of the island as they are today. This happened when King Kirata with some of his men visited the island, which was where his sister lived. He also put a curse over strangers who would walk round the island in the reverse way. So if you happen to come to Marakei, ask the people there the proper way to walk around the island.

TE AKAWA*

1. Te Akawa Irouia Ara Bakatibu

A aki tabara kain ngkoa n aeka n akawa aika a bati. Bon te koaua ba akea irouia te matau ae te biti, ke te ao te karai.

A boni karaoa te matau i bukin te kabakoa n te kai ae te te ngea. Aia ao boni wakan te bero ao te kora naba ae te kanoten. Iai karaun aika a waeaki n te kora ae te benu ibukin aeka n akawa tabeua. Taian aeka n riena a kaman ataki irouia ma a karaoaki n te kora.

Te matau i bukini ika aika uarereke a karekeaki ni ban te kaina, ba e kabonganaki iai makeina aika ananau.

A bati ni baina te u are a taonna i tari i bukini kamanean rabono ma ika aika a uarereke. Iai naba te aeka n u ae e aranaki ba te "banga." E taonaki i aon te rakai i nano ao e rabunaki n te atibu. E a okiokiraki ma n anaki konana.

Te aro teuana ni karekea te ika, e karaoaki kanga te riena ae akea kaina ao enneaki iai te abea. E kainakoaki n te atibu i rarikin te wa. Ngkana e noraki te ika i nanona ao e a kawaetataaki naba n aitaki.

Te aeka ni bai riki ni kamanea te ika ae uarereke bon te kai ae e kanimaki iai win te waro are i tari. E bae te abea iai ao e kateaki i tari i main te iabuti. E a manga ruonaki ngkanne/n te ora n anaki ika ake a mane iai.

E kona n reke tarin aia ika kain ngkoa ba e reke n tabo tabeua i aon te ba i tanrake. E kona naba n reke ngkana e kanoaki te aubunga n tari i an te riringa ae e okiokiraki ni kakanoaki. A kawakina riki te ika n te aro ni kamau ao a kabwibwina te bakoa.

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* From Te Akawa, Te Wareboki II, Class 5 (Trial Copy 1973).

2. Teng Keneia

Iai ngkoa temanna te tei ni mane ae arana Teng Keneia. E aki bati ni bobo i buako ao e tatangiria riki ni bon titiku irouna n taua arona.

N te taina, e nang bo te kabane n te kawa teuana ae raroa ma ana kawa, ai ngaia are a mananga nako kain ana kawa ao ngaia e tiku, ao akea raona.

N te ingabong are i muina, e a kaman kautinako ni korei ana karewe ba e iangoa akawana. Ngke e a oki ao e kabaka wana ao e katei nako ni kaea ana roo. E a oki ao e a kani bong. E nako moa ni korei ana karewe ao i muina, e a tarin konana. N tairikin te tai anne, ngke e tabe ni kateea ana karewe, ao te kuba tera irouna ngke e a ongo naba weteana. E taratara nako, ao e nora temanna te unimane. E bon aki kina matana, ba e bon tuai nonoria n ana kawa arei. E takina te inai nakoina ao e moko ma ngaia.

Ngke e a tia ni moko te unimane arei, ao e titirakina Teng Keneia ba e aera ngkai e aki iri nakon te kabane. E kaeka Keneia ba e taku ba a taonaba ana karewe ngkana akea ae kokorei. E ngare te unimane arei, ao e tuanga Keneia. "Tera te bai ae ko bati n tatangiria ni karaoia?" Ao e kaeka Keneia: "Bon ti te akawa, ao te korokarewe." E nangi ni kukurei te unimane arei ao e reireina Keneia aron te korokarewe ao te akawa.

Ngke e a bane arona ao e kitanna. E ataia raoi Keneia ba bon te I-Mwinta te unimane arei ao bon te tia akawa ma ni koro karewe.

Ngke e a ingabong, e kabaka wana Keneia, ba e na nako n akawa. Ngke e a oki ao e bon rangi n tiraua konana. E a manga nako ni korokarewe ao e nori ana ibu ba a bane n taonako. E bon namakinna raoi Keneia ba e a bane raoi arona iroun te unimane arei.

...Imwin te tai anne ao e a riki Teng Keneia ba te tia akawa ma ni korokarewe ae bati n ataki n ana kawa are e tuakarako arei.

3. Aeraken Te On

Kanga uatai aeraken te on ae ataki i aoni Kiribati ba te oti n namakaina ao te tanimainiku. Te tai ae e aerake iai bon te koriri. E atongaki ba e koriri tari ngkana e a toki te moania ao e a kerikaki te iabuti nakon te iara.

Ngkana e oti namakaina, ao ko tara te iabuti ba ngkana e a koriri tari ao ko wareka tenibong te bong imwina, ao ko a mananga n te bong nako tanrake n nakonako ni karana aeraken te on ba taina te tai anne. Ane ko na boni butika ma ngaia n te tai ae maiti, te burenibai aki rokona.

Uana naba n te tanimainiku. E rin namakaina, ao ko tara koririn tari, ao i mwin tenibong ko teirake naba n te moan tairiki n nakonako i tanrake ri aon te bike, n ai aron naba are ko karaoia n te oti n namakaina.

N tabetai ko aki bo ma ngaia ba tao e a tiba aerake n te tai are ko a tia n oki iai, ao ko a tiba nora manekana ngke e a ingabong i aon te bike. Ngkanne ko riai n ataia ba e na manga aerake naba ao ko na taua muin te bong anne ni warekia ni karokoa te karuaiua ke te katebwi ma uoua ni bong. Ngkana a kani bane bong akanne, ba tao ai ti uabong ma e koro te karuaiua, ao ko a teirake n te bong n nakon te tabo are e a tia n aerake iai ngkekei ao ko a nakonako n te tabo anne ma rarikina nako. Ane ko na bon kaitibo ma ngaia n te tai ae maiti. Ma ngkana e aki roko ngkana a tabun nako ana bong, ao ko na bon aki karan riki, ba e na bon aki roko ba taekana e a tia ni kanaki n te ika ni kakang.

Am tabo ni karan ane ko nanakonako iai bon te tabo are e a tia ni kawario maiai n oki nako tari. Ma ko matebuaka ni karanin te itera are e aki kawario iai ba taekana e bon aki kona n aerake iai. Ma ngaia ae moan te riai iroum n te tai are ko moan nora manekan te on n aerake iai, ba ko na taratara ana tabo ni wairio n oki ba ngaia ngkanne am tabo ni karan n te tai are ko na oki iai ngkana a koro bong aika ruabong.

Reireiniko iai ba kanam n te tai ni kabane ba are e bungatiti ao moan te kangkang n te tariaki ao ko aki bae iai n tiringa am beki ba are ai oneani mwina te on ae kangkang.

Te Akawa

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1. Korea te karaki ao kanim aia kanikina:

Kangaun taiaeraken te o naeataki iaonikiribati bate otin namakaina aote tanimai ni ku. Tetai ae e aerake iaiteon bonteko riri. Eatongakiba e koriri taringkana eatoki te moania aoe akerikaki te iabutina kon teiara.

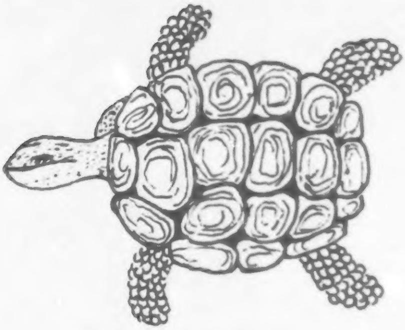
2. Karekei ami tiententiti ma taeka aikai:

Koriri, iara, butika, matebuaka, karan, tanimainiku, kawario.

3. Karin taeka aikai ni nneia aika riai:

Koriri, iara, butika, kawario, kaitibo, kangkang, tariaki atongaki, moania.

a. E .... te O ngkana e ....



4. Te Karaki Mai Nikunau

Iai ngkoa te wa are kakaoti n akawa n te karangaina i buakonikai. Ao iai naba te aomata temanna are e aki toki ni kakautirake nako tanrake n te ingabong. N tetaina ngke e tabeki matana n tara nanoni marawa, ao e nora te wa arei, ao e taku ba te wa mai ia. Ao a bon aki bung matana n taraia. Ao ngke e a no matanaomata, akea ba e bua. Ao e a reke nanon teuarei be na manga noria n te ingabong are i mwina. E a manga kautirake naba n ana kauabong, ao e boni manga beti naba te wa arei. E a reke i nanona ngkanne be nangi nako n noria. Ma ngaia are e a namata te ingabong teuana be nangi nako n uana maruannao ni karaba iai be na kina. E nibara i aoni kiena n aki mamatu ni bareka te ngaina. Ao ngke e a maibi mainiku, e mananga ni kaea tanrake. E bon nora te wa ba e beti naba ni nena naba arei ao a kabaitataia n akawa uake i aona. Ngaia ngkanne e a ruo n uana te wa, ni karaba i an te baretama. Ngke e a no matanaomata, ao e taku teuare temanna nakon toana: "Aita ron wam be a ngaina!" Ao ngke e aitia, e a bon tebo naba te wa nakon mone. A kuba ngkanne, ngke a nora teuarei, ao a wirikiriki i bon irouia ni kangai: "E rikea teuaei?" Ao a taku nakoina: "Ko nakomai ia?" Ao e kaeka ni kangai: "I aki toki n nora wami n te karangaina koraki. Ma ngaia are I iangoa arou ni kan noringkami." Ao a taku uakekei: "E tau, karaki." Ao a nako ni bataia are te kimangai, ao ngke a bon tia n roko iai, ao a kangai nakoina, "Katauko ningabong ba ko nang oki." Moan te kukurei teuarei n te rongorongo anne, ao e rabana irin te aba arei ae arana te iroro (manga ni kaina.) E a reke irouna, ao e a manga reirei te aro n akawa.

E nangi taekinaki ngkai te akawa are uotan teuarei mai mone. Aran te akawa arei: Te Ioa Ni Ngaina.

TAINA: Te itibong i nukani karawa (kanga te ora n te aua uoua nakon tenua ao tokina aua. Ko a oki ngkana e no matanaomata.

ABEANA: Te makauro.

BAINA: Te ao ae buburan te nira, ao matauna kanga te matau ni kawene.

5. Karakin Marakei

Marakei bon te abamakoro n aron Tarawa ma Abaiang. Iai naba atimakorona ba Onna ao Teboi are mena mai meangin Onna.

E mananga teuare Kirata te uea man te aba are Tetoronga ao kain wana ba Meritaua, Tetoanmane, Kiamau, Taboiaitu, Nawi ao aine naba ba Nei Atutababa, Kabangubangu ao ai Tinaniko. Aran waia te Bonoru.

E mananga te uea ae Kirata ma raona aikai ba a na buoka kakaeani manena ae Nei AUTI, ba e na nikira karean kabirana ae te itu.

Ngke e roko i Marakei, ao a moana te makoron aba ae Makoroeao ao e a koro naba waia iai. E ruo teuare te Toanmane n raibonoa waia are e raeuaki. A arana ngkanne te waiwai are a koro iai ba te "Waiwai ni mane." Ngke e a bono waia ao a katikitiki n rian te aba nako iang ao a roko n te atimakoro are Onna ao a aerake iai.

E nang mananga te uea ni kaea neiere manena ao ni bairea naba nukani Marakei. E mananga teuare Meritaua, ao a ritani maiakin te nama. Teuare te uea e ritani meangin te nama. A kaitibo n te makoro n aba ae Aonnei ke Atinikabo. Ngke a kaitibo n te tabo aei, ao e taku te uea nakon Meritaua: "Bon nukan Marakei te tabo aei." Ao e kakoaua Meritaua ao e taku: "E koaua, ma manem are n te atimakoro are i Teboi." E kaea manena te uea ao Meritaua, e okiria raona ake i Onna n tuangia ba a na katika waia nakon te atimakoro are i Teboi ba e mena iai manen te uea.

A roko Meritaua ma raona i an te atimakoro are Teboi, ao a iangoa rororaken waia ba akea te rawa iai, ma e a ruo teuare Nawi ni katabwena te rawa n ekea ni waerake. E ruonna teuare Kuubabatinni katoka ana kenikenrake. Ngke a roko i eta ma waia, ao e ruonnia teuare Kirata te uea n ana te itu are karean kabiran neiere manena are Nei Auti, are e mena i nanon te wa. E a aerake Kirata ma kaini wana, a rautaria n te "nei ni katara".

Ngke a roko i eta ao e taku nakoia raona: "Ti na arana te tabo ae ti aerake iai aei ba "Terokoni" borau ao te rawa aei ba "Te Rawanuea." E taku Nawi: "Tiaki am rawa ba au rawa ba I ke na." E taku te uea: "Tiaki am rawa te rawa ba au rawa; ma ko na iangoana te kawa ae n te atimakoro aei ni botiko ma te rawa ae ko kenna aei n te ara ae "Rawannawi." E kariaia Nawi ao a nakon Nei Auti n nikira karean kabirana te itu. N te tabo are a roko iai, a manga aranna te makoro n aba arei ba te "Raitu," ngke e a tia n reke aran te kawa ba Rawannawi.

E mate n te roko i eta teuare Meritaua, ao te uea are Kirata e a katanoata aron touan aoni Marakei. Ngke e a tia ni bairea aon Marakei te uea are Kirata, ao e a ruona wana ngke e noria ba iai te ang ae kare teutana. E a toka i aoni wana ni kararoa mai eta ao e a nene naba te ang. E a tiringnga nako naba ao e a nako ni koro i tabon Abaiang nako iang n te rawa are Anamatau te uea. Bon ana ara te ara anne ngke e reke i tabon ana matau ngke e karea ngkoa tabon Abaiang.

A bane n tiku kaini wana i eta ao a karaoi aroia nako ma aia makuri. Ana makuri Nawi te kenrawa ba e a manga kena te rawa teuana i tabon Rawannawi nako iang ba ana rawa n tebotebo ao e a aranna ba Nawi. Nei Atutababa nakoana te karoroa te wa; Nei Tinankio ma Nei Kabangubangu nakoaia te butimaia kain te wa; Nangkiamau ao Tabweaitu nakoaia bon te akawa i nanon te nama.

Iai kakoauan te karaki aei ba a tiku mwia ni karoko bong aikai ma atibuia nake atongaki i nanon te karaki aei. I karekea te karaki aei mairoun Ten Tabwebwe ao Nei Roti.

1. Taeka aika bou.

   raibonoa, itu, Onna, rautaria, katabwena

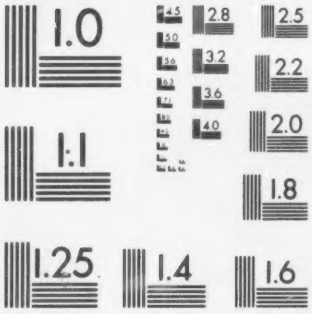
2. Kabonganai taeka aikai n te tiententiti:

   raibonoa, katabwena, kenikenrake, katanoata, Aonnei.

3. Rinei taeka aika eti man te ( )

   a. E mananga teuare (Kaitu, Kirata) te uea man te aba ae (Tabiteuea, Tetoronga)

1



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MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

P.L

Aron moan reken te Buti n te Waa

Reception of the art of building the fastest canoe

Teinnang the most skillful canoe builder lived with his family on the island of Makin. Because his two older sons were skillful and keen fishermen, he built two fast fishing canoes for them. Almost every day the two brothers went fishing near Abemama. They enjoyed sailing their fast canoes.

One day when the third son of Teinnang became a man, he asked his father to build him a canoe like his older brothers. Because Teinnang loved him more than his brothers he built him the very fastest canoe anyone had ever had.

The two older brothers were very angry. They envied their younger brother's canoe. In their fury they killed their father and mother. The younger brother was killed in the village of Nuotaea on Abaiang. His canoe was caught by one of his two brothers. This brother stayed all his life in Nuotaea. He taught Baikawa of Nuotaea the art of building the fastest canoe. Since then this art became one of the Abaiang people's greatest prides.

E Kaitara ma te Mate

Face to Face with Death

This is a story abstracted from one of Sir Arthur Grimble's books. It tells about the brave and courageous will of Father Ukenio, who with some friends, risked his life sailing the sea (of about 40 miles) between Beru and Nikunau in spite of bad weather. Due to the great demand of another priest living on Nikunau, who asked Father Ukenio to visit him before he died, the priest and the brave men of Beru resigned themselves to risking death at sea. But because of their braveness and faith they all reached Nikunau safely, and no life was lost.

TE ANGI MAEAO*

1. Aroni Moan Reken Te Buti N Te Wa

E memena i Teteronga i Makin teuare Teinnang ma buna ake uoman ake Nei Binoka ao Nei Kakano. Aman natia ba Mataroa ao Tuoa ao Terang ao maneia are Nei Kataua.

Ao e a reke ana iango te karimoa are Mataroa bae tangira wana. Ao e a nako tamana ni karekea kabin wana ba te uri are te kiri-tenikai. Ao e korea moa te buto are i muka, ao e a tia, ao a manga korea are mai maiakina, ao kabaneana are mai meang. Ao e a uoti ana kabi n uouoia i maruannao, ao i mwina e a oki ni katoroa. Ao ngke e a toro te kabi, ao e weteaki Nei Kataua ao e kangai nakoina: "Kataua, e a toro te kabi, ao e uara, taraia, e a tau ke e tuai?" Ao e taku neierei: "Kamatoa riki". Ao Teinnang e a manga kamatoa riki teutana. Ao e tia, e a manga kataetaea natina te aine ni kangai: "Kataua, tera aran te wa aei?" Ao e kangai neierei: "Arana te Kabinimaribo".

Ao ngkai e a manga tangira wana teuare te karinuka are Toua. Ao e a manga karaoaki wana naba. E reke naba iroun Teinnang te uri are te kiri-te-nikai, ao e a korea moa te buto are i muka, ao rimwi are mai meang ao n tokina are mai maiaki. Ao ngke e a tia, ao e a manga nako naba n uouoi ana kabi i maruannao. Ao e a oki n taonna. Ao e wetea natina te aine ao e kangai nakoina: "Kataua, e uara, ba e a tia?" Ao e kaeka neierei: "E tuai ma kamaraua riki." Ao Teinnang e a manga kamaraua riki. Ao e tia, ao e a manga wetea natina te aine ao e kangai nakoina: "Kataua, e uara ngkanne?" Ao e kaeka neierei: "E a tau ba e a roko n Nei Wirara". Ao e manga kangai Teinnang: "Kataua, ao tera arana?" Ao e taku neierei: "Arana te Rianaua." Ao ngke a tia waia tari akekei, ao a uoti nakoni bataia.

Ao e manga teirake Teinnang ni kaba wan Nei Kataua. Ao ngke e a tia, e taku nakon neierei: "Kataua, tera aran wam aei?" Ao e kaeka: "Arana Nei Ketoa."

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* From Te Angi Maeao, Supplementary Reading Book 4, G&E 1 Dept. of Education, C.D.V. TTC, (compiled by Sister M. Livinus, FDNSC)

Ao ngke a bane n tia waia, e taku Teinnang nakoia natina: "Ngkami aika mane, nakoami te karia aua, ba kam na ana te aua are i nikun Abemama. Ao neiei, e tiku wana ba te wa ni karaun ikai. Ao teuae Terang ai bon raou, ma kam na uringira ngkana kam a oki n akawa".

Ao ngkai a mananga Mataroa ao Tuoa ni kaea te aua are i nukan Abamama. Ao ngke a oki ao a kaonoa tamaia n te atu. Ao neiere Kataua, e a bon nako ni memena iroun tamana are Temaka are tarin Teinnang. Ma e aki ururinga tamana are Teinnang neierei. Ma ngaia are e nanoangaea tamana teuare Terang.

Ao ngkai e karaoa wan natina are Terang teuare Teinnang wana are te bao. Ao ngke e a tia e iria tarina Terang n nako n tatae i nikun Abemama. N te tai teuana, a oki Mataroa ao Tuoa ngke e a ngaina, ma e aki reke te aua, ba e a kaman tataeia teuare Terang ni wana are e kiba i karawa. Ao a biri nako Makin Mataroa ao Tuoa, ma e aki reke naba te aua, ao teuare Terang e a biri ri aoia ma wana are te bao. Ao ngke e tabe ni kania Makin ba a tia ni kitana Nuotaea ao e kiba ri aoia ma wana are te bao teuare Terang, ba nanona e kani katimtima raran konana te aua i aoia tarina akanne. Ao ngke a tararake uake tarina, ao akea ba a kina taria are te bina ma wana are e kitania n ri moaia. Ao akea ba a kabarabara i aon waia, ba a kani kaea. Ao a roko irouna i marenan Abaiang ma Makin. Ao ngke e noria tarina teuare Terang ba a tabe n roko irouna, ao e a manga kabara naba wana mai eta, ao akea ba e a manga biritania. Tenua aia tai ni makuri i aon waia uake Mataroa ao Tuoa ma n i kakae ma teuare taria are tebina, ma ai bon aroarona naba, e bon aki reke Terang irouia tarina. E bon roko rimoa Terang ma wana are te bao.

Ao Teinnang, ngke e nora natina are te bina ba e a roko ao e otinako n tarai waia natina ake uoman, ao e nori ba a kan roko, ao e a rairaki nakon natina are Terang ao e taku nakoina: "Akea ba a roko tarim ma waia, ma I tuangko, ba ngkana a aerake, ao ngkoe ko na kiba nako ni kitana maia ma wam. Ao ngaira, ti a bon tiku ikai, ba e aoria ngkana a tiringira". Ao ngke e a tabe n taetae, ao akea ba a kaoti uake Mataroa ao Tuoa. Ao ngke e noria teuare Terang, ao e kiba nako ma wana are te bao. Ao ngaia uoman a roko n tiringa tamaia ma buna ake uoman.

Ao i mwina a manga ruona waia ni kaea naba taria are te bina ba a na kamatea naba. Ao a manga moa naba ni kabarabara aon waia. Ao n aia katenua ni makuri i aon waia, ao akea ba a manga nora naba teuare taria ma wana are te bao, ba e a kan reke irouia i meangin te aba are Nuotaea. Ao a uamaneia. Te Rianauna are wan Tuoa e rimaeaon te aba n toua nanon te nama. Ao a kaea nako aiaki. Ao i nanon aia tai ni kanenei anne, ao neiere Bairingongo, e nora te wa are kiba i karawa nako meang, ao e wetea buna are Nakabanebane, ao e kangai nakoina:

"Nakomai, tara te bai ae kiba meang aei!" Ao ngke e a noria teuare Nakabanebane, ao e a katauraoi ma ana aao ni kabane. Ao e bae teuare Terang ma wana are te bao, ao e baka i marenan atimakoro aika Bike ma Tennia, ba e maeka Nakabanebane ma buna n te atimakoro are Tennia. Ma ngaia are e kabaea te wa anne man te aba arei. Ao e bae te bao, ao e baka ma teuare Terang i marenan atimakore akanne. Ao e a aerakeia teuare Mataroa, ao e nori kai ni buti ake n te bao. Ao teuare Terang e a mate ngke e baka ma wana are te bao. Ma ngaia are e a uoti kain te bao teuare Mataroa n okira te aba are Nuotaea ni maeka iai.

Ao teuare Tuoa, e tabe ngkanne ni kanene ma wana are terianaua ni karokoa e roko i Tonga. Ao e aerake n te aba anne ni maeka iai. Ao e aranaki ngkai te buti anne ba te Itonga.

E titiku Mataroa i Nuotaea are abamakoron Abaiang. Ao noria, temanna te aomata e tabe ni karaoa wana n te kawa anne. Aran teuarei Tem Baikawa. Ao teuare Mataroa, ngke e nora wan Baikawa, ba e a toka buakana, ao e roko n te bong n urua raina ma kabina. N te ingabong, ngke e nora wana, e rangi n un Baikawa, ao e a manga moan taona ana kabi. Ao ai arona naba arei, ngkana e toka te buaka, ao e manga uruaki naba. E rikirake ni korakora unin Baikawa, ao n ana katenua ni katorokabi, ao akea ba e nang kamanea te aomata are rorko n te bong n urua wana, ba e a tia ni manga toka buakana. Ngke e bong, e tiku ni karaba i rarikin wana. Ngke e a nukanibong e roko Mataroa ba e nangi manga urua te wa arei. Ngke e noria teuarei ao e kataetaea ni kangai: "Nao, ai bon ngkoe te aomata ae ko aki toki n rokon "urua wau?" Ao e kaeka Mataroa: "Nao, kai e bure wam aei, ba bon tiaki ngaia." Ao e taku Baikawa: "Ao tera burena?" Ao e kangai Mataroa: "E bure te kabi ao e bure naba tein am rai." Ao e a manga kangai Baikawa: "Ao kaota burena". Ao teuare Mataroa ngkanne, e a tuanga Baikawa aroni katoroan te kabi ma bairean te marau ao te nuka ao te matoa, ma aroni makuriana nako.

Teuare Baikawa, e karaoa wana n te kawa are Nuotaea n te tabo are aranaki ba te Nukamotu. Ai ngaia arei moan reken te buti aei iroun Baikawa are te anti ma aomata. Ao Baikawa e reireina Auriatoa. Ao Auriatoa e reireina natina are Ten Toakarawa. Ao ana babako Auriatoa Ten Tourake. Ao natin Toakarawa Ten Rere.

Ao natin Rere Te Mataio. Ao iai naba natin Mataio ake aine ba Nei Aribo ao Nei Toanimatang, ao natina mane ake niman. A tia ni mate teniman mai buakoia mane ba Rabangaki ao Tekaua ao Teaua. A tiku ni maiu uake a karekea te rongorong aei.

2. E Aitara Ma Te Mate

Aio te karaki are I rairia man ana rongorongo Sir Arthur Grimble are karinna n ana boki teuana. Te karaki aei boni moan te katekenano ba e kaota aron ana ninikoria ma ana tangira te Tama Ukenio ngke e borauakina Nikunau mai Beru i aon te wa, i bukin ana makuri te Atua.

Te Tama Ukenio bon Te I Buranti ngaia, ao are e titiku i aoni Kiribati i bukin ana makuri te Atua are e a tia ni kaota aintoana n tabeka te Kaibangaki n te aro ae kakamaku.

Oin ana tabo mi maeka te Tama Ukenio n te tai arei, boni Beru. Te Tama ngaia ae tua karako ba nimaua te buti ao teuana te inti abakina, ma bon te mane ni koaua ae marurung ma ni matoatoa.

A bong buaka boong akanne, ao e a tia n anga ana baire te Tautaeka i aoni Kiribati ba e aki kariaiakaki te boborau i aon taian wa man te abamakoro teuana nakon teuana, ni moa man tokin Tebetemba ni karokoa tokin Mati, i bukina ba bon tain te angimaeao tai akanne. E bon ata raoi te tua aei naba te Tama Ukenio, ao e bon boraoi naba ma nanona, ngkai bon te kawai n tuka te kabuanibai nakon te bota n aomata.

N te ingabong teuana i nanon oron te angi maeao ma iriana are te karau ao te nao, akea ba e a ria tewana te kaibuke man teroaki irouia I Beru. E a bakarake tewana botina are e a bon taonaki naba n te ang ma te nao ao are e a boni bwe mainiku naba i aon te waiwai. A boni keiaki kaina ni uarakoa biken Beru ni karokoa ae a bon tekeraoi ba a roko i aon te aba.

I buakoia tan aerake aikai, iai temanna are e uota te reta teuana nakon te Tama Ukenio, are bon ana reta te Tia Reirei i Nikunau, ao aio taekana: "Te Tama, I kani kaongoko ba e a kan toki maiun te Tama Francheteau, ao e butiko ba ko bia roko irouna ma ni katauraoia i main ana tai". Ngke e wareka aei te Tama Ukenio, ao ngkai naba e tuangia ana ataei ni mane ba a na katauraoa te wa i bukin te borau. A boni mimi ataei ni mane ngkai e nangi riaoaki bairen te tauteka, ao a boni manga kataia ni kauringa te Tama iai. Ngke e ongo aia kauringa aei te Tama, ao e bon ti wingare, ao e a karaua n tuangia raona aikai i bukin te borau ae e na karaoaki aei ba bon kawaran te Tama i Nikunau are e bati ni mamara. A bon aki rau naba iai raon te Tama Ukenio, ao a bon kaota makuia nakoina, ao a taku: "Ti a bon rangi ni maku, ba n ai aron taran te ang ma buakan marawa aei, tao ti na bon bane n aki roko i Nikunau".

Ngke e ongo anne te Tama, ao e karaui nanoia raona, ba a nangi tiku, ao ngaia, e na boni bae n nako n ti ngaia. N te tai naba anne, ao e a bon tabeka ana bauti te Tama nako aoni wana be e a boni bo angin te borau irouna. Ai kamira ba a bane ni bitaki nanoia raon te Tama, ao a bane ni biri rimwina, ma ni kaoti nanoia ba e a toki te maku; a na boni iri naba. Ngke e ongo banaia anne te Tama e rairaki nakoia n anga nia te tekeraoi ao e taku: "Banemai ba kam na irai."

E a waki te borau iroun te Tama Ukenio ma ana koraki, e toki te nanououa, ao a boni kanenei n anene i aon waia, n ribuakon naomoro ma angi buaka aika a kanganga aron taekinakia. Ngke a rota uabwi te maire raroan kawaia, ao akea ba e a kabuanibai waia n te aro are e a bon aki reke kabonganakina. Ao te kananoanga tera te Tama ma raona. Akea riki te bai are a na kona, a boni bane naba ni kanimi baia i aon te rama, ma ni bebeibeti ribuakon buroraken naomoron te Betebeke Nuka.

I nanon bebeibetia, e boni wakina naba te anene te Tama ma raona ao riki bon te tataro ba e bia angania te buoka te Atua, ba a aonga n roko i Nikunau i main bungin tai.

I nanon bebeibetia anne, ai bon ti wanuariki te maire i marenaia ma te Tama Francheteau, are e tiku ni wene ni kantaningaia ao ai kabaiara ba e boni buritia naba te aira ae korakora ni karokoia i Nikunau, ti teutana i main bungin tai. Ngke a roko i Nikunau ao a boni bane n tekeraoi te Tama ma raona ba bon akea ae kabuanibai.

I mwin anne n te bong naba anne, e a boni motirawa ma te kukurei ao te rau n nano te Tama Francheteau, ti tabeua te miniti i mwin kawarana iroun te Tama Ukenio.

Ai rabara, ao ai ninikoriara ao ai batira te tangira iroun te Tama Ukenio ngkai e a tia n ribuakon taian kanganga ri nanon marawa ti i bukin neboan te Atua.

1. Kaekai titiraki aikai:

    a. Antai Sir Arthur Grimble?
    b. E kanga n reke te karaki aei iroun te tia karaki?
    c. Tera te makuri n ninikoria are e karaoia te Tama Ukenio?
    d. Kain ia te Tama Ukenio, ao e makuri n te aba ra?
    e. Tera te taeka are e buti man te tautaeka?
    f. Te barakirabu ra are e taekinaki iai kabuanibain botin tewana te kaibuke?

Te Rib'ana

B'ab'ai Cultivation

B'ab'ai cultivation is one of the traditional Gilbertese ways of life still remaining. In this story you'll read about one family, a father, mother, and son, who go out one day to cultivate their b'ab'ai in the b'ab'ai pit. They had their work cut out for them. The father had to do the cultivation, the mother had to bind the brown pandanus leaves, and the son had to gather the dead leaves for compost.

This story reflects how young Gilbertese receive their cultural education. They learn by doing, while receiving instruction from the parents. This was the recommended method for passing down skills and knowledge from generation to generation, within the family.

NGAIRA BONI NGAIRA*

1. Te Ribana

N te bong teuana, a iangoa te makuri n te rua tangan Katim ma Nei Tauaa. Boni iai naba natia ae arana Tito.

Ngke a roko i etan aia rua ao e taku Katim, "Tito, nako tabe bata. Ngkoe Tauaa, ko na nako n nii baki, ao ngai, N na ribana." Ngke a tia n ongo anne ao a bane nako ni karaoi tabeia.

Ngke e a oki Tito ao e a taku nakon tamana, "Katim, ko na reireinai aror ribanakin te babai, be a aonga n ewa karara." Ngke e ongo anne tamana ao e a ruo ma ngaia n reireinna aron te ribana, are kai maiu babaina.

Moan te kukurei Tito ba e a rabakau. E ana te baaki Tito ao e katobibia te babai n te baaki. E kanoa nanona n te bata ao te bon.

Ngke e a tia te makuri, a okira te kawa. E rangi ni kukurei Tito ba e na kang babai nakon tain te toa.

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* From Ngaira Boni Ngaira, Supplementary Reading Book 5, G&E 1, Department of Education, CDU, TTC, (compiled by Sister Livinus FDNSC.

Rongorongoia Ueani Butaritari ma Abaiang

Story about the kings of Butaritari and Abaiang

Kourabi and Kakiaba were princes of Butartari. A battle began between them for the purpose of finding the rightful heir to the throne. In the battle Kaurabi was chased away with his followers. Most of his canoes disappeared at sea except for two. These two canoes reached Ribono safely. Ribono is a village on Abaiang. On board one of the two canoes was a daughter of Prince Kourabi. This girl was married to a man very close in relation to King Kaiea I. Her son became a great ruler of Abaiang after King Kaiea I died.

Beiamatekaai i Tabiteuea

Beiamatekaai at Tabiteuea

Beimatekaai was a man with supernatural physical power from Tarawa. He used to travel with his men attacking and conquering islands outside Tarawa. One time when he reached Nonouti, he got married to Nei Teweia and stayed there until she died. Beiamatekaai left Nonouti and sailed to Tabiteuea. On Tabiteuea he married another woman, a descendant of Ob'aia (the hairy), a man from Tarawa too. Because Beiamatekaai had a child with that woman he stayed there all the rest of his life. He was honored by all the people of Tabiteuea because of the supernatural power in him.

Rongorongola Tabakea ao Bakoa

The Story about Tabakea and Bakoa

Everyone except Tabakea and Bakoa had been given a position in the first Maneaba in the village of Buariki. Nareau, the chief God, gave Tabakea all the dry lands of the earth to take control of, whereas Bakoa was given the ownership of the oceans of the earth. From that time on they became great enemies.

When everything was good and fine, Nareau the chief God gave everyone freedom to enjoy all the things he created for them on earth and the power to breed in order to mulitply. He then called the whole world Tungaru as a fulfillment of all his words and wishes to his people.

King Kewe ao ana man Ruube

King Kewe and his pigeons

On the beach of Buariki was a place with red sand. It was said to be stained red by the blood of the female ghost Nei Aromaeao, killed by the people of Buariki in her second attempt to steal away their king called Kewe. King Kewe was captured once by this bad ghost but was saved and brought back to Buariki by his pigeons.

KARAKIN KIRIBATI - BOOK I*

1. Rongorongoni Ueani Butaritari Ma Abaiang

A kakairiribai i bon irouia natin Natanga aika Kourabi ma Kakiaba. E baka Kourabi ao e tiku Kakiaba ba te uea i Butaritari ao Makin.

A ie nako Kourabi ma ana koraki, ao a maiti i buakoia aika a bua i marawa, ma ti uowa aika a roko i Ribono i Abaiang.

Iai natin Kourabi te aine ae toka n te wa tewana i buakoia are a koro i Abaiang, ao rimwi e a eein neiei ma kain Ribono temanna, ao ana kariki e riki ba te uea i aon Abaiang, ba tibuna bon te uea are Kaiea 1. A uea kanoana ni karokoa rokon te Tua ni Baritan n ana tai n uea Kauriri.

E a toki ngkanne te uea ae kanoan Nei Rakentai mai aon Abaiang, ma e tuai ni mauna kanoana. E a toki uean te moa n Aomata ae Ten Tebau mai aon Abaiang, ba a katokia I-Matang aika kain te atibu are manangin Tarawa, are e kare rio Nareau n tain te Bomatemakii.

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* From Karakin Kiribati, Book 1, G&E 1, Dept. of Education, TTC, Upper-Primary School Curriculum.

2. Beiamatikai I Tabiteuea

Ngke e a tia ni mate Nei Teweia, ao Beiamatekai e a manga borau nako ma ana koraki nako Tabiteuea ao raoia naba natina are Tanentoa ni Maeao.

Iai i maia i aon Tabiteuea te utu ae kakanato ae kanoan Riiki are kain te Bomatemakii. E moa n roko te utu aei i aon Tabiteuea ba mwin te kairiribai i marenaia taari aika uoman aika tibun Riiki, aika Tabuariki te ang ae te Karimoa, ao karimwina ae Obaia te buraerae. E buakaka aron teuare te ikaw ai nakoni karimwina.

Uakai bon antimaomata aika a maeka i Tarawa. E riba tarina Tabuariki te ang ao e a ukia nako. E a reke Obaia te buraera i Tetoronga i nano, ao e iein iai ma Nei Katura ae ainen te aba arei. Rimwi e a iangoa okiran Tarawa ma ngke e a manga noria Tabuariki te nag, ao e a manga ukia nako naba. E a manga okira naba Tetoronga i nano Obaia te buraerae.

Ngke e a boni maan, ao e a manga iangoa okiran Tarawa; e karekea taonan ubana te aubunga, E noria tarina ma ngaia are e a manga ukia nako naba, ma e aki ningo nako ba are e a rawawata. E beti nako ni karokoa rokona i Tabiteuea ao e maeka iai. E a tiku iai ni kariki ma buna are Nei Katura. Teeaubunga arei e mena ngkai i Kabubuarengana i Tabiteuea.

Ngke e a roko Beiamatekai i Tabiteuea ao e iein iai ma Nei Kirirere are te katebwina n roro imwin Obaia te buraerae. Neiei bon ana kaaei Beiamatekai ae a tiba kariki ma ngaia. Te aine natia, ao arana Nei Teakatarawa. A uaia n riki rake Teakatawawa ma Tanentoa, ao ngke a ikawai, ao e a kaieiniia Beiamatekai. A maeka i Temanoku n te kainga ae Kabubuarengana.

E ngae ngke te iruwa Beiamatekai i aon Tabiteuea, ao boni kaueaki naba iai ni karokoa matena ngke ea boni kara.

E bati ni kakanato Beiamatekai i bukin kamaraiana. E aki buaka ni karekea ueana ma e buaka kamaraiana, ao anne bukina are makaki iai irouia aomata. Tiaki ti anne, ma e karineaki naba i bukina ngke e riki ngaia man utu n uea aika kakanato, ae Nei Kimoauea ae antin Tamoa ma Ten Tebau are te maon uea i aon Tarawa.

3. Rongorongoia Tabakea Ao Bakoa

Uoman natin te Bomatemakii aika akea aia boti i nanon te moani maneaba are i Buariki ba Tabakea ao Bakoa. Ngke a tekateka anti ake raoia n aia botiinako, ao e a taku Nareau nakoia Tabakea ao Bakoa. "Tabakea am bai aonteaba ao ko na tautaeka iai. Ngkoe Bakoa, abam marawa."

I mwin te bong arei, ao a ikakairiribai Tabakea ao Bakoa ni karokoa taai aikai: ma e bon totokanikai Tabakea ma ana koraki.

Ngke e a tia Nareau ma Tabakea ao Bakoa, ao e a taetae nakon Aonteaba, "Aonteaba, kariki, kabatia kanoam ba e aonga ni maiu te aba i roum." I mwina, e a manga rairaki nakoni Marawa ao e taku, "Marawa kariki, kabatia kanoam ba e aonga ni maiu te aba i roum." Ngke e a tia ao e a manga tararake nako karawa ao e taku, "Karawa karikii karau, aang ma naang ba e aonga ni maiu te aba i roum."

I mwin tian Nareau n taetae nakoni baai aikai ao e tei n iango ao rimwi e kaekaia ana koraki ni kangai, "Aomata, kam na amarake ma ni momoi ma n tautau aromi ni bain Aonteaba ma Marawa ma Karawa, ba I a tia ni kanoai i bukimi. Kamaitii ami kariki, ikoikotaki ma n tungarungaru ao kam na aranaki ba I-Tungaru ao abami ba Tungaru; ami marawa ba Marawan Tungaru; ao ami karawa ba Karawan Tungaru man Nei Auti i mainiku nakom Rimwimata i maeao ao mani Kameang i meang nakoni Kamaiaki i maiaki."

Ngke e a tia Nareau ao e kaotinakoia man te maneaba ba a na bane n nako Routani karawa ike e na kabanea ana makuri iai.

4. King Kewe Ma Ana Man Rube

Iai ngkoa te aomata ae arana King Kewe ae mamaeka i Routanikarawa i Buariki. Boni ngaia te moan uea ae kakannnato ma ni mataiakinaki ao e kaueaki i aon Tarawa ni bane.

King Kewe bon tibun Ten Tebau are karimoan Te Arikintarawa are e karikaki irouia antimaomata ake kanoaia anti ake Ngkoangkoa ma Tabakea.

Iai ana o te uea aei are te bono ae aiakirake, ae karaoaki n taian atirababa; abakina 60 te buti, rababana 40 te buti ao rietana e kan reke 3 te buti. E bon aki oa te moani maneaba a are i Buariki King Kewe ba e ti oi bouana e oa naba boton te kai are te Uekeraa. E kateaki naba maneabana ae uaraoi ao boni ngaia te kauoua ni maneaba i Buariki. Iai naba ana man King Kewe aika rube aika a rangi ni manana i rouna.

N te tairiki teuana, e aki reke matun teuea ba e nibaraa. E a reke nanona ba e na nako ni kaukiang i aon te kainimaeao are i tanriona. Ngke e a karaua ni wene i aon te kai aei, ao akea ba e a matu nako naba, ao te kai aei e a ti buti nako naba ni baka i tari. Tiaki te kai n aoria te kuia aei ba bon te anti are kakang are Nei Aromaeao are kain Nabanaba. Moan te kawa King Kewe ba e a bon reke ba kanan te anti ae buakaka aei. Ai kawara ana utu ma ana aomate ake a tiku i mwina!

Ngke e a ingabong ao a roko n ana o tani uota ana kabururu te ran. A kakaea ikekei ao a taku, "E nga te uea?" A taku kaini batana, "Akea ikai. Are e wene i aon te kainimaeao." A nako n noria ikekei ma bon ake te kuia i maia. E a takaruaki taekana, "mane o! akea ba e a bua te uea. Ai kamimira!"

E a kakaeaki ao e a oteaki kaiwana n te kaiwa are te "Tien Nareau" ba boni ngaia aia moani kaiwa are a ataia. E bon aki roko naba n te reke ana tabo are e mena iai, ma ti taekan te kaiwa ba te buramatoa. A bara nanoia tani kaiwa ao a bon rangi n rotaki n te nanokawaki.

I nanoni buan te Uea ao ana man akekei, a boni kikibanako ni kakaei kanaia riabatera nako. Ngke a okira batan aia toka ao a kunea ba ake i maia.

A ukeria i aon Tarawa ma aban Tungaru ni bane; i meang maiaki, nuka maeao ma e bon aki reke naba.

Ne te bongina ao a roko i Nabanaba. Moan te kukurei nanoia ngke a kunea aia uea ikekei ao a inga ma ngaia. Boni maon te kukure naba King Kewe ni kaitibo ma ana man aikai. Bon te ingabong te tai aio ao ai bon ana tai Nei Aromaeao n tiringa te uea ba kanana.

Moan te mimi neiei n norakia man aika rangi ni maiti na kanga e boni bitaki nanona iai. E boni kubanako ngke e a mwemwerake naba te koraki ni man aei mai matana. Akea Kewe ba e a uotaki nako irouia ana man rube ni karokoaki n ana tabo i Tarawa.

Moan te kukurei nanoia kain Tarawa ba e a oki ma ni maiu aia uea. A bane n roko ma uotaia tatabekai te babai ae te kuneinikaraoi, tatabebwi te takataka ae te bawe ao tatabeai te tuae ae te kanoa n raurau, tatabeai te kabubu ae te taberanikai ao tatabebara te urakaraka. Bon te botaki ae ababaki te kaitibo aei ao iriana te maie ae koro arona.

E bon tuai bara te botaki aei ngke e a manga kare naba te angimaeao. A taku temangina, "Naka, ai kamira te ang aei, ai angin terana?" A taku tabeman, "E aki ngkoa ao e a manga roko naba raomi are Nei Aromaeao." Ao ake temangina a manga taku, "Ani karaba kaina. Ai makara anti ngkai e a manga kaokia!" Rimwi e a reke nanoia ba a na kaiwaa moa te kai arei ao e a reke motina ba e na korokoreaki ba ana aia aia uen. Ngke e a tiba baka i aona te angara, ao e a tang naba n onon, "I a butingkami ma kamaiuai."

Ngke e ongo tangina tani korokoro ao a tiba kabaitataia riki ni korokoreia ni karokoa are e a titi nako te rara n te tabo arei. N tai aikai e boni kona n noraki naba biken te tabo aei ba e bareka n uraura.

Auriaria ao Banaba

Auriaria and Banaba

This story describes how Banaba got its shape. When Banaba appears above the horizon, it resembles an overturned canoe. This is supposed to result from when Auriaria the god was in a great fury over the ill treatment the people of Banaba had shown him. In his anger he returned one day to Banaba and turned the island upside down, so that everyone was killed.

Rongorongon Rimwimaata ma Nei Tengarengare

The Story of Rimwimata and Nei Tengarengare

Nei Tengarengare was a beautiful mermaid, the daughter of Bakoa. One day Rimwimaata the fisherman went out fishing. He caught Nei Tengarengare on his line. He took her home with him and married her.

After many days, Nei Tengarengare decided to take her husband to her home under the sea. While they were there, Rimwimaata did wrong. He made love with Nei Tengarengare's sister. Nei Tengarengare divorced him. Rimwimaata found himself in great trouble because all the big sharks were ordered by Bakoa to eat him. But Rimwimaata had made friends with a big sword fish. At Rimwimaata's request, the big fish took him back secretly to his home.

Te Betinako i Marawa

Drifting in the Ocean

This first part of a true story tells about Nabetari's first adventure at sea. Nabetari was brought up in a religious family on the island of Nikunau. He was a good and obedient young man, loved by everyone in his village.

One day Nabetari and some other men were sent in their canoes to the neighboring island of Beru to get young milk fish for the fish pond. Traveling by canoe between these two islands usually takes one whole day. But a bad storm changed everything for this trip. Nebetari and his friends lost the track for Beru. But still they had courage to sail on, and finally, after seven days, they sighted land, which was Tabiteuea. This was good preparation for Nabetari, who in later years, during World War II, when the Japanese took hold of Banaba, made the longest trip ever in a very tiny canoe, from Banaba to an island in Papua New Guinea.

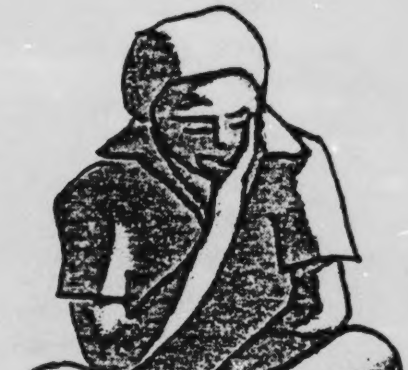
KARAKIN KIRIBATI - BOOK II*

1. Auriaria Ao Banaba

Iai ngkoa te anti-ma-aomata ae arana Auriaria. E roko n te taina i Banaba i nanon ana tai ni mamananga ao ngkanne e a nikiranaki ba e na kamaneaki ni kamateaki irouia kain te aba. E karekeaki kanana taian amwi aika aki kanakoaki taumeia ma ninia, ao iai naba kanana taiani babai aika aki kanakoaki wakaia. A boni uotaki naba kanana taian ika aika aki kamaki ao ibuakon taian ika boni iai te buni ma te tauti aika teibaba ingiia.

E bon aki tarai raoi kanana teuae Tabuariki ba e a boni abuti naba ni kang. Imwina ao akea ba e a reke irouna te aoraki ae te nganga ao ngkanne e a okira tinana ma ni kaota te bai are e riki nakoina. E waetata tinana ni katoka ngangana ao ngke e a boni marurung raoi ao tinana e anganna te oko ba uotana ni mamananga. E okira Banaba Tabuariki ma okona ao e karina okona i nukani Banaba ao e rairia ni kabobarakia.

Mai imwin te tai anne ao e a bitaki taran Banaba n taraki kanga ai aron te wa ae bobaraki.



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* From Karakin Kiribati, Book 2, G&E 1, Department of Education, CDU TTC, June 1974.

2. Rongorongon Rimwimata Ma Nei Tengarengare

Ngke e tabe n akawa teuare Rimwimata ao e a teke naba konana. E a aitia rake ao e a kuba nako ngke e nora te ira n atu. Ngke e aita riki ana ao ao e nora te aine ae nim n te matau ni iran atuna. Bon rabatan te aomata neie ae e teke n ana matau Rimwimata aei ma ti makorona are mai inano ba kanga ai aroni bukin te ika. E bon rangi ni botona ne neiei. Arana bon Nei Tengarengare. Bon natini Bakewa ma te rakai.

Ngke e toka Nei Tengarengare i aon te wa ao Rimwimata e kairia nako eta ba buna.

E a iangoaki te amarake ni kukurei ibukin te iein. A ngurengure ana koraki teuare Rimwimata ibukina ngke a taku ba aki kona n reke amarake mai iroun Nei Tengarengare. E mimi te aba ngke e a urakinaki te amarake ae bon tiaki te bai maitina mai tari. Bon rimwian Nei Tengarengare mai irouia ana karo mai mone. A uraki taiani bakoa mai mone ni katikui amarake i aon te rakai.

Ngke a mean i eta ao e a iangoa okina Nei Tengarengare n noria ana karo. E boni maku Rimwimata ma e ngae n anne ao e boni ira Nei Tengarengare n toka i aona n nako mone. E boni kaneweabaki raoi Rimwimata i aban Nei Tengarengare. E a manga bure ana iango teuare Rimwimata ba e manga tangira tarin Nei Tengarengare. E bon un n aei Nei Tengarengare ao e raure ma Rimwimata ao ngkanne ika ni kakang a tauraoi ba a na kanna.

E a butia te raku Rimwimata ba e na uotia nako aon tari, ao ngke roko ikekei ao e butimaeaki irouia baiku ni uotia ni karokoa i aon te aba.

A ngure te koraki ake a tiku i mone ao a kakaea ba antai ae uota nako Rimwimata ni kamaiua. E aki tabuia teuare Teraku ba e a tiringiia naba ni kaniia aiana akekei. Mai imwin te tai anne ao a katuaeaki baiku ba a na ti memena n te nama ao ngkana a kitanna ao a na kanaki irouia bakoa.

3. Te Betinako I Marawa

Nabetari boni kain te aba ae Nikunau n te Aono ni Kiribati. E bungiaki n te kawa ae Tabomatang tao n te ririki 1922. E boni ikawai rake i aon abana ao bon te teinimane ngaia ae ti te kukurei n taai nako. Ngke e a roro ni ira te reirei ao e boni kakaonimaki ni ira te reirei ni katoa bong. Bon te teinimane ae tatangiraki irouia kain ana kawa bukin ongeabana.

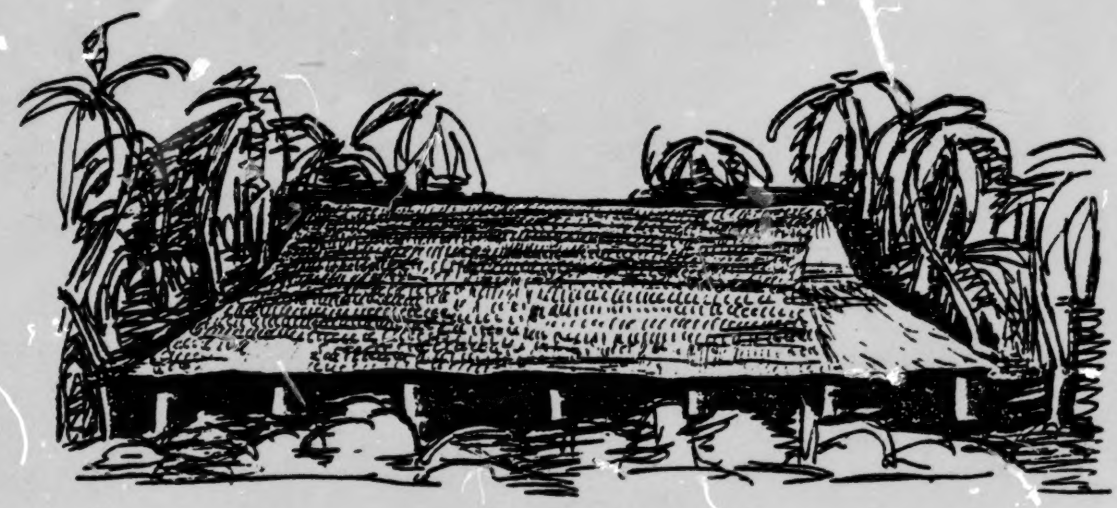
Mitinaren te kawa n taai akanne bon Makaea. Bon te tia reirei naba Makaea ae makuri raoi ao Nabetari bon temanna ataein ana reirei. E boni waki raoi Nabetari n te reirei. Ngke e a koro tebwi-ma-aua ana ririki ni maiu Nabetari ao e a bon roko te tai are e riai ni kitana iai te reirei. E a butiaki ngkanne Nabetari ba e na riki ba ana roronga te Mitinare ae Makaea ma buna. Te roronga are e makuri iroun te Mitinare bon te ataeinimane ae rineaki irouia kain te kawa ibukin marurungina ma raoiroin aroanona. E butimaea te tibanga aei Nabetari ma te kukurei ba e ataia ba aei te raka teuana i aoia ana roro. E akawa ao e koro-karewe Nabetari nakoia ana Mitinare ao e karaoi ana beku ma te kakaonimaki ao te marurung. E bon riki rake Nabetari ba te roronga ae korakora ma ni marurung ao e riki ngaia ba te tia akawa ae rabakau. A bon rangi ni kukurei kain ana kawa ao a onimakinna ma n tangiria raoi.

N taai akekei ao a aki totoki kain Nikunau ni boborau nal o Beru ni ira te eri-baneawa ngkana a erieri kain Beru. Ngkanne n te tai teuana ngke e nangi manga erieri naba te aba i Beru ao a mananga kain Nikunau tabeman ba a na nako ni ira te eri-baneawa. E mena Beru i maeaon Nikunau tao ai aron 30 te maire raroana. E boni mananga ana karo Nabetari n te mananga aei ao Nabetari e boni iria ana karo ni mananga. Aia katautau kain te borau ba tao a na ti tebongina aia bong ni borau ao a na roko i Beru ngkana e raoiroi te ang. E a baka nako tebongina ao a aki roko i Beru; a tia n tiba nako ma Beru ao a kitanna. A tiba nako ri-maiakina n aki noria. N te tairiki anne ao a tarai aia man ni borau itoi ni kaeti kawaia mai iai. A boni borau nako n akea te aba ae a noria i nanon itiua te bong. A bon akawa ibukin reken marikeia, a matu ao a aki bara nanoia ni kariai aba. A boni mananga ngkai n aki ata te tabo ae a mena iai; e a bua kawaia are nanona ba a boni beti nako ngkai.

Imwin itibong aia bong ni betinako ao akea ba e a ria te aba; bon tiaki Beru ma ngaia Tabiteuea. E raroa nako Tabiteuea i maeaon Beru. Te mananga mai Nikunau nako Beru bon ti tebongina i aon te wa ma aia borau aei e a tia ni bane iai itibong.

Bon te mananga aei ae riki ba te katauraoi nakon Nabetari i main ana mananga ae rangi n ababaki ae ti na ongora rongorongona ikai.

Ngke e a ikawai raoi Nabetari ao e a kitana Nikunau ni borau nako Banaba ni makuri iai ibukin kenakin te botibeite (phosphate).



B'aai n amarake ngkoangkoa

Old Gilbertese cooking and eating

People long ago did not use cooking and eating facilities like people today. They made use of things their environment provided them. They cut toddy for drink with the kind of knife they made from a type of shellfish (te raun). As they had no pots, women used shells from the green coconuts to make kam'aim'ai (molasses), and they mostly baked their foods, like b'ab'ai and others.

B'aai ni Makuri Ngkoangkoana

Old Tools

Gilbertese nowadays use modern tools from other countries. But people of long ago did not. They made their own knives, axes, shovels, drills, etc, from things around them, from the sea and from the land. With those tools they made, they did big jobs. They dug deep b'ab'ai pits, made big canoes and built their houses.

Waaia ara Bakatibu

Our Ancestors' Canoes

Our ancestors were skillful canoe builders. They could build very big canoes (baurua) which cannot be seen in these times. As they were also skillful navigators, they used those big canoes sailing between the islands. They also had fishing canoes and racing canoes. They did not use planks like we use today. They made their own boards from trees available, like the uri, te ren, etc. They used sails woven from pandanus leaves.

Mwengaia ara Bakatibu

The houses of our ancestors

Many years ago, Gilbertese people did not live in villages like today. They lived in families on their own pieces of land where they could get water, and where there weren't many mosquitoes. Some built their houses by the sea shore around the islands, and some in the bush. A family lived together in one house built like a Maneaba, but much smaller. Up in the roof was a loft where food and other things were stored.

People used only two types of clothing the riri, made from coconut leaves for women, and the kabae made from pandanus leaves, for men. Men also used the riri when working or fishing.

Aia Onimake Kaain Ngkoa

The faith of the people of long ago

Similar to the Christian faith, the people of the Gilberts had their beliefs long ago. They believed that there was one God, and that they should believe in him. They called this God Nareau the chief God, who was the creator of the universe. They also believed that after death was another life. Before one died he had to appear at the testing place (properly at Makin) and be tested by Nakaa, the testing God. For a long period of time people trusted and believe in their own gods. They built altars of stones and decorations, where they put their offerings of food, flowers and oils.

HISTORY, STANDARD I*

1. Bai N Amarake Ngkoangkoa

Kanaia kain rimoa ae te babai e bae n umunaki ba akea te bata are a kona ni kaburoa iai. Ngkana tao a kani karaoa te buatoro ke te bekei bon iai aia kai n ii ae tiaki te kaba n aron ara bai ngkai. A ana te makoro ni kinara ae mronron ao a kabaea iaona kunin te baiku ae makerekere ao a iia aia babai iai. A nneia ngkanne n te kumete ae kanga te kai ae kenaki nanona ba a na kaboa iai. Rereana bon te kamaimai. Ti na iangoa aron rekena irouia.

Te tia korokarewe iroura e rangi n tabua ana biti ba e aonga ni kakang. Aran te biti ni korokarewe iroura bon te katati. E reke maia te ara anne? E reke man aia bai ni korokarewe ara bakatibu are e karaoaki n te katati ke te raun are i tari. A kakangia n te uan ao a kabaea kaina te kai. Ai ngaia te katati ni korokarewe.

Taraia ngkai unainen rimoa n tekateka i etan aia ai n awawa. Bon te ai ae atinaki n ai aron te ai n umum. A toro i aona taian nana aika bubura, aika nanan ni moimoto. A on n te karewe ae te karuoruo ae e nang awaki ba te kamaimai. A kaibibitaki neia i aon te ai ma n taraki ba a na buro n aki toki ma n aki bue. Ngke e mai te karewe ao e atoaki n taian ibu ni bonotaki n te nongona ae te ewanin. Iai irouia te bai ae e aranaki ba te reibu are e karaoaki mani wakan te kaina ao kanga ti-tebo ma te burati. E bainaki i bukin katoman te kamaimai. A rerea te kamaimai n te kumete ma te kai n erieri ae te nana, ao a moi aomata n te nana.

Noria e a bon reke te kamaimai n akea te betin ke te batoro.

Titiraki

1. A kanga ara bakatibu ni kama kanaia te babai?
2. Tera aron aia kai n ii?
3. A neia n tera aia babai ae e a tia n iaki?
4. E aranaki ba tera aia biti ni koro karewe?
5. E reke maia te ara anne?
6. Tera aron te ai n awawa rimoa?
7. E kaburoaki te karewe n tera?
8. E atoaki te karewe nakon tera ngkana e a mai?
9. Tera aron te bai i bukin katoman te kamaimai?
10. Tera aia mangko ni moi aomata n tai akekei?

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* From History Standard, Catholic Teachers Book, Nanoku, Abemana, GI.

2. Bai Ni Makuri Ngkoangkoa

A bati bai ni makuri aika a bainaki irouia aomata ngkai, aika a roko man aba ni Matang. Ti taneiai n nori, angara taaba, tao, rereba, taibora, ubaniban ke ubaba ao taian makoro ni biti aika a kabonganaki ni karaoan te tanai, te tuairoa, te koiriki, te tebwere, etc. Ti na noria ngkai ba tera oneanimwini baikai irouia ara bakatibu.

A boni bati rua ni babai n aba nako aika a kamani kenaki i main rokoni bai n I-Matang. Bon iai bai ni ken rua rimoa. E karaoaki te tibatiba man te kaina ae toroaki n te atiem. Iai naba te kibekibe ae e karaoaki man te katati ae e kanimaki n te kai. Bain tewerakean te tano. Bai n ribana ba te kai ni kabon, te kai ni kaotinako ao te kai ni karotu. Te riena ni kamareirei n ioa te bon e a boni bainaki ni karokoa ngkai.

Aia tan ai rimoa tiaki te biti ma bon te makoro n aubunga. A kairarikia ma ni kakangia n toroa n te atibu ae te atiem.

Te rotu ae karaoaki man te kubun ae kirimangamanga. Te bai n una te rai ae aranki ba te ubaba, ke te ubaniban, e karaoaki man te kabinea ae kamenaki i tabon te kai ao e kaminoaki n te kora.

E a manga bainaki kunin te baiku ba te iku ni kaboraoa te kai n ai aron te boraiti, ke te buren.

Win te kautuai ke te koiriki a karaoaki man te koiriki n tari (ke te koikoi n tari?) ae kabangabangaki ao e kabaeaki n te kai.

E bainaki te raun ke te katati i bukin win te kai n tuairoa.

Ti noria ba a mamakuri ara bakatibu ba a toa baia ni bai ni makuri ni kabane.

Titiraki

1. Atong arani bai ni makuri ake ti nonori ni bong aikai?
2. Iai baikanne irouia ara bakatibu ke akea?
3. A ken rua rimoa ara bakatibu ke a aki?
4. Tera aron aia bai ni ken rua?
5. Tera aron te tibatiba? Ao te kibekibe?
6. Iai aia bai are ti kabongana ni bong aikai ke akea?
7. E karaoki n te aro ra aia tanai?
8. A una te rai n tera?
9. E bainaki kunin te baiku ba tera irouia ara bakatibu?
10. Win te kautuai, e karaoaki man tera?
11. Ao iai aia tuariroa ke akea? Tera arona?

3. Waia Ara Bakatibu

A bati n atongaki ara bakatibu n aia rabakau ni borau i marawa. Ti ataia ba iai waia aika totoa aika taiani baurua. Iai naba waia n uaia man akawa.

A bon raraoi waia aika a karaoi n oin aia bai ni makuri ao kai aika a bon riki i abaia. Akea te rai ae e kaboaki ke te kunikai i bukin te ie. Te makuri ae te kaba bon atun aia rabakau kain ikai ao a bati n kamoamoaki iai aomata.

Te aomata ae e nang kaba wana rimoa e katauraoa moa te amarake e bati. E iangoa ana bai ni makuri ae te tanai, te u, te rotu, te ku, te em, te antinakauki.

E kabatia te boto ni kai ae te uri ke te kanawa. E tatai ana rai, ana kabi, ao ana aiai. A toroaki n te em ma te iku. A toroaki n te em ma te iku ao a kamaraniaki (tao karaneanea) n te bai ae te takataka. A kabaeaki n te kora ae te kaba ngke a tia n uaki n te kabinea. E karinaki te kora n te bangabanga n te noko ae irariki. E bainaki te ba ni kaina ba te au i marenan te rai.

Aneangin waia te kinara ae e eti ao aia bwe bon te kanni ae e karaoaki.

Bon te kamimi ieni waia. E rarangaki te kieae ananau ae tao iteran te iati rababana. E bainaki iai te ira ae mainaina ae ti te bana. Tiaki aron te kie ae bainaki iai uaba. Ngke a a tia taian makoro ni kie aika ananau a ituaki n ai aron are bon ituakin te ie ae te kunikai. Aia neiran n itutu bon weten te baiku ke bon rin te aomata ae toroaki ni kairarikaki ma ni kabangabanaki.

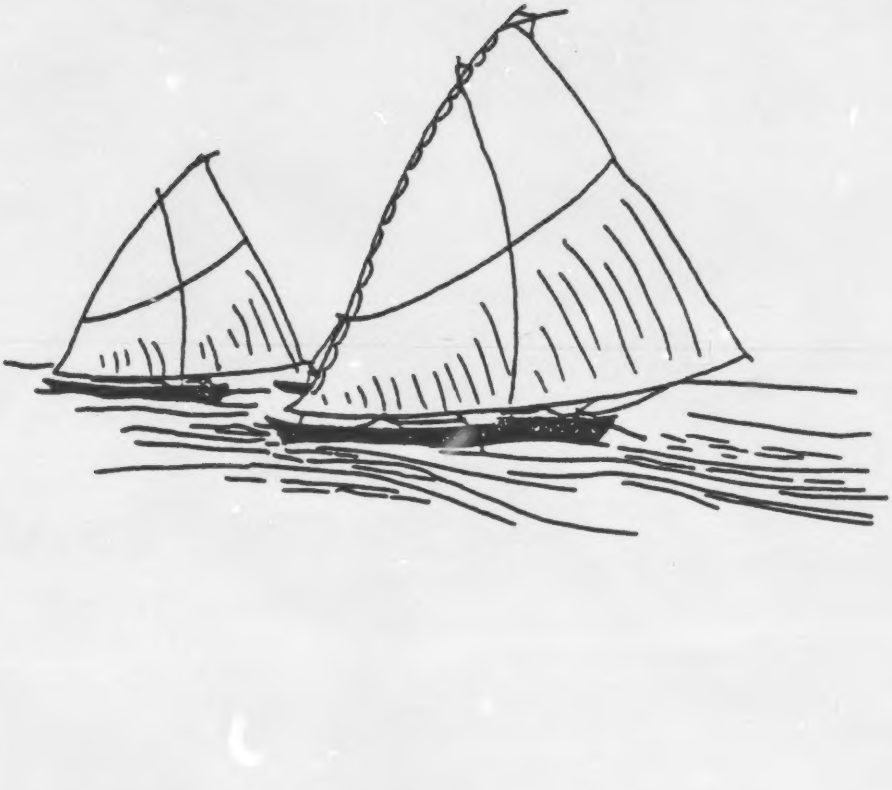
Te karai n itua te ie boni wakan te kai ae te bero. E aranaki te ie arei ba te "ra".

Ti riai ni kawakina te rabakau ni kaba are ti anganaki irouia ara bakatibu.

II - Titiraki

1. A atongaki riki n tera ara bakatibu?
2. Iraeka aekani waia?
3. Ngke e nang kaba te aomata rimoa, tera are e moani karaoia?
4. Tera ana bai ni makuri tabeua, n tain te kaba?
5. Te kai ra are e bainaki rimoa n te wa?

6. Tera are e bainaki ba te au i marenan te rai?
7. Te kai ra are bainaki ba te aneang?
8. Te kai ra are bainaki ba te bwe?
9. Te kunnikai ke tiaki te ie?
10. Te rababa ra rababan te kie are e rarangaki i bukin te ie?
11. E karaoaki man tera te itutu?
12. Tera are e bainaki ba te karai?



4. Mwengaia Ara Bakatibu

Rimoa a aki maeka aomata n te kawa n ai aroni kawa ngkai. E botaki kain te utu teuana ao a katei maeka i abaia. E aki akaka nnen te maeka i tanrake ke i nuka ke i tanrio. E kakaeaki te tabo ae e karako iai te maninara ao ae e kan ma te ran ae mam.

Te aeka n auti ae e babainaki riki kanga e katotonga te maneaba ae uarereke. E rietata taubukina ao e rinano bukarerena. A aki bati taiani maneaba aika ababaki.

E buianaki i eta aia auti ba nnen aia bai. E katokaki iai te kabubu ae niraki n te ba ni kaina ao te tuae ae niraki. Iai te katei ni kabubu teuana ae rangi ni bubura ma n ananau ae aranaki ba te Tatanga. E toka i eta ba te bai ni kaota kaubaia ao e bon aki kona n anaki ba te amarake. Aron naba kanoan aia okai te ben e aki bainaki naba, ba bon ti kaotan kaubain te aomata. E ti butaki kanoana ngkana e reke te kauntaeka ao a karaoa te Oto Kora. A tiba koromaki ma n ibeaki taian ben ma takataka aika kanoan te okai ba e na noraki ba antai ae e na teke. Ti te bo ma aia mane baikanne! Bon akea te ati i nanoni mwengaia ma iai irouia taian turuma aika a karaoaki man te kai. A mano raoi man te ran ngke arona ba a baka i tari. Tao tera kanoaia? Akea ngkekei te bake ma te matieti! Irouia ibonga, boni nnen aia bai n tabunea.

Ti uoua te aeka ni kunnikai rimoa ba te riri irouia aine, ao te kabae ae te kie irouia mane. A benia naba mane n te riri ae te kakekekeke i bukin te akawa ma te makuri. Oneaia n te tairiki te kabae ao beia naba n te maie.

Aia kom te kai ae te Kangeri ae uai wina. E karaoaki mani wakan te tongo.

Bon akea ngkekei te banga. A kainano riki iai ataei aika a uarereke ao a uouotaki n te bong.

Titiraki

1. A botaki ni maeka n te kawa ara bakatibu ke a aki?
2. E maeka ia te utu?
3. Ia nen te bata, i tanrake ke i tanrio?

5. Aia Onimaki Kain Ngkoa

Ngaira aika ti a tia n reirei ti ata taekan te Atua, ma arona ni karika karawa ma aonaba ao bai nako ake iai. Ti ata taekan te moan aomata ae Atam.

Ngke a maenako aomata i mwin te ieka a uota nako taekani baikanne. A karakinna n te wi nakoia natia ma tibuia n roro aika a maiti. I nanon karakinakina e a riki ni kabaouaki ma ni bibitaki teutana i mwin teutana.

Tao aia karaki nikawai ara bakatibu bon nikiran karakinan karikakin aonaba.

A bon ataia ba iai te tia kariki bai ae maka ao a karinea. A taku ba te tia kariki bai bon Nareau. Karikakini bai e a karakinaki n "Te" Bo ma te Maki".

Te koraki aika aongkoa a buoka Nareau n tain te Bo ma te Maki a atongaki ba Anti te Aomata ake rimoa a bubuti buokaia irouia ao a taromauria n te tabo ae e bonoaki ma n atamanaki. A anga karea nakoia n te amarake, n te kaue ke n te kabira te ba.

A onimaki naba ba iai tamnein te aomata ao ba iai nena i mwin te mate. E taekinaki n aia karaki te motiki taeka i mwin te mate. Te tia motiki ae e atongaki bon Naka. E tuoia n noria ngkana iai aia bure. Iai te tai ni kantanina ao rimwi e kanakoaki te tamnei nakon te tabo are e maraki iai n aki toki ke nakon te tabo ni maeka ae kakukurei.

Ti bon noria man iango akanne ba e boni kan eti aia onimaki ma e a tia ni kabaouaki i bukina ba e man te tai ao i bukin karakinakina n te wi ao e aki kawakinaki n te koroboki.

Titiraki

1. Ngke a maenako aomata i mwin te ieka ao tera te karaki ae a uotia?
2. Iai aia karaki n taekan te karikani bai ara bakatibu ke akea?
3. Iai te tia kariki bai are a karinea ke akea?
4. Antai aika a buoka Nareau n te Bo ma te Maki?
5. A bubuti buokaia iroun antai aomata rimoa?
6. A taromauria anti n te aeka n tabo ra?
7. A kareia anti n tera?
8. A onimaki ba iai tamnein te aomata ke a aki?
9. Tera aron te tamnei i mwin te mate?
10. Antai te tia motiki taeka?
11. E aera ngkai e kabaouaki karakini karikan aonaba irouia ara bakatibu?

Nei Teareintarawa ao Naibuanki

Teareintarawa and Naibuaki

This is a story about Nei Teareintawa. She was a Princess from Abaiang. Because she was a princess and very beautiful all the young men from all the villages occasionally visited her place to play games with her. From among the young men she favored only one whose name was Naikamawa. He was really a handsome young man but very proud. Naikamawa had a friend called Naibunaki. Naibuanki was very ugly and his body was covered all over with sores so that everyone disliked him, even Naikamawa.

One day when Naibuanki came with Naikamawa, Nei Tearintarawa insulted him. Naibuaki was so hurt that he went back home and cried very bitterly. When his grandmother saw him she was touched with sadness too. As she was a witch, she did her magic and changed Naibuaki into a very good looking young man, more handsome than Naikamawa.

At the end of the story Naibuaki married the beautiful princess Nei Teareintarawa and lived happily ever after.

NEI TEAREINTARAWA AO NAIBUNAKI TE KINAKANAKA*

Bon te nati n uea Nei Teareintarawa n te aba ae Abaiang. E kaikawaki irouia ana karo ma tibuna, inanon te akoaki ma te nabeaki ae koro raoi. Ngke ai bon te mataburo ngaia, e a kakamaieaki rinanon kawan Abaiang ba kaotan kaewenakoana n ataei irouia ana karo.

E rin raoi riki iroun te nati anne, angin te atimakoro ae Nuotaea, are e tei ian ana abamakoro anne mai meang. Ma ngaia are kanga e a babane riki angin ana tai, n titiku n te tabo anne; ao n tokina, e a riki ba ai boni ngaia oin bangotana ni koaua.

Kioina ba bon te nati n akoaki Nei Teareintarawa, ai bon ti te mamaiu aona n te bong koraki. Bon akea kainnanona n te bai teuana. Ti te tauraoi aroarona nako. Ni katoa ingabong, e a kaman tauraoi tebokana inanon te aubunga, are kakaraoaki iai baina n takakaro. E aki totoka iaona te mane ni bai, ba ai te uti naba n oneia n ririna te karoro ae bou, ao are kataunaki aona n te tumara. E mamaiu naba te nati aei ngkana e banekia boin te bonubonu are kabiran ana bau te kateitei n uanou.

Ma n te ingabong teuana ngke e tabe n totoma nimana te kabubu ae te taberanikai, e a kaota nanona ba kanga e a namakina te botu. A nanckawaki ataei-n-aine ake ana toro ngkai e aki kukurei aia toka, ao a kataia n ieakina nanona ma a bon matebuaka. E a bon botu Nei Teareintarawa n te tekateka ni karaki irana ma te nonoutiaki. E a tua ngkanne ba e na boaki te takakaro teuana are e na kona ni katikaki iai nanoia roronga, ba aonga n roroko ataeinimaneni kawa ake i mainikuia.

E wareware nako ana iango te toro are Nei Tebabuti, ao e uringa kaungan te kabwe. E uringa naba kakamaiun te tie. A aki tabara raona n toro, ao e a bo naba atin te ati ano ma te bibiri ba ai tien aia ataei ae Nei Teareintarawa. Inanon abinan te bai n takakaro, e a touakinaki naba n te bong anne, taekan te kakao, nakoia rorongani kawa aika Ribono, Takarano ao kawa ake i maiakia.

Ai angaraoira moanakin kamaiean te nati-n-uea nakon te ingabong, ba e aitara ma bakaraken namakaina, are bon tain te kabi n iara. A matu taratara rorongana, ba nibaraeakinan te kauti nako ni kaea ana atimakoro Nei Teareintarawa. Bon te kan ikakai aomatana ni kawia ma te ora are n te ingabong, ba a na aki reketati n te iabuti ma n taonaki n te kabuebue.

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* From Karaki Ao Katei Ni Kiribati, Classes 6,7,8&9, by Bwebweata Tonganibeia, Grade IV Course, Tarawa Teachers College.

N te tai anne, iai te roronga temanna n te kawa ae Ribono. Arana Naikamawa. Bon te boboto ni mane n tarakina, ba a mamarati kunna ao e memeri moana ba bon te nati naba n akoaki. E ongo naba taekan te mananga, ao e katau naba n ira kaean ana kawa te Nati-n-uea. E aki tabara ba e kauti nakoa naba kawaina imain otin tai. Ma iaon kawaina, e moa te atimakoro ae Bakatorotoro, ba e kani ngare ni kaira kaina ae arana Naibunaki te kinakanaka.

Kanga e kuba te makoko ngke e uti n ongo ana kanimomoi raona ae Naikamawa. Tao e taku ba e na tera kanoan wina'. Ma e mimi ba ai taekani kaean ana kawa Nei Teareintarawa! E kakai mane Naibunaki ba e a irarang naba, ao e a waki ma raona ba angkoa ai te kan kakauki ang. A bon toua kawaia roronga aikai ma te karaurau, be na kanga ao are temanna te mauki ae waeturaia ma n tangitangira ngongona ma tenakin kinakana n tari. E a bon kung Naikamawa inanona ao e taku: "I! Ai kamamatera te bukanakana. Ai kinakan antai iroun raora aei, ae bon tena wina mai atuna ni karokoa waena? E tau ma ko na nora arom te makoko iroun te nati-n-uea."

E a ike Naibunaki ngke a nang aerakea aon te aba. Ao akea ba ngke a tiba toua tabon Nuotaea, e a iti naba karawa. E kuba Nei Teareintarawa n te iti, ao e titirakinia kain rarikina ba bukin tera ngkai e a tiba ingabong, ao e a iti naba karawa? A karaua nanona ana toro n tuangnga ba te iti anne, bon maron te roronga ae tikiraoi ae na kaoti i matana n te bong anne. E wi-ngare te nati-n-uea, ao kanga e nang aki rau akean irana n ana butu ni kangeri, be a rere matana ao e tiotio atuna ni matau rikia kaotin kanoan te iti. E koko nanona ao e a tuangia ana ataeinaine ba ngkana arona ba iai te roronga ae tikiraoi, a na tai tabareia ma anna katuka taekana irouna.

E koaua kanoan te iti. E a roko te boto ni mane ae Naikamawa. Ai makoro raoira ribana te ribaro iaon ana kamai ma rona te nuota ae te bibiri aai. E aki auba ba e a bon katetekea naba te tabo n takakaro. E a tiku ngkanne raona ae te kinakatom ni karaba ian te nangananga ni ba ae ua kan ma te bike, are e na bo iai te takakaro. E aki taona nanona Nei Teareintarawa, n taninga banen te koraki ma e a nako naba te kai. E a tanaki te kabwe ba angkoa e a reireinaki te nati-n-uea ni kare ano iroun ten tekewe ae Naikamawa.

E a bo angin te kabwe be a rawata kaina. Ma irarikina kanga a bara nanoia roronga iroun Nei Teareintarawa ba e a ti kakarea riki Naikamawa n te ano. Akea be a bo ana tai te tia kamane, ba ngke e a manga kareaki, ao ngaia e a orea ana ano ni kaineta raona, are e kakaninganinga mai an te nangananga ni ba. E na kaea mwin te ano Nei Teareintarawa, ma e a ti tei naba ngke e noria be baka irarikin te aomata ae kinakato. E toki te manga irouna "Ia! Naikamawa antai are e tiri nangoia arei? Tia! Ai kanimumutara! Tai manga ana te ano arei ba tao e a bukanakana." E a kakioaki nako ngkanne Naibunaki iroun Nei Teareintarawa ao e tuangaki Nei Tebabuti be na ana te ano ae bou.

A bua tangia kain te takakaro ba are e tokaki aia kanabuaka iroun te Uea. Ngke a kua n te kabwe a manga rairakia te tie. E a bubureaki Nei Teareintarawa, ma bon ti Naikamawa are ngio riki ana burue. E aki toki te nano ba e nang bong. A bane n oki roronga ni kaei aia kawa. E a manga kewe riki Naikamawa ba bon ti ngaia are karongoa mai mwina Nei Teareintarawa n tuanga be e na manga babarekia.

Inanon okin Naikamawa, e a ukora raona are Naibunaki. E a noria ngkanne be tabe n tekateka n tang i etan te rawa. Ti kakangai: "Ten Tekewe". Ao e a manga baka n taetae raoi ni karaua nanon raona, ma e bon aki toki nanobuakan Ten Namakoko. Ma e aoria anne, a bon manga uaia n okiri nwengaia. E a tiku Naibunaki ngke e a roko i Bakatorotoro. Ngke e bon reita nako kawaina Naikamawa; ao ngaia e bon tiku n reita nano buakana n tangitang ian ana bareaka te ren are tei n tanrion abana anne.

E a taonna te ro ao ngaia are e bon bangurengure naba n tang. Ngke e tabe ni baebaeti inanona, e a kaoti irarikina te unimane temanna. E titirakinna ba tera bukin tangina. E karaki Naibunaki n taekin aron bainrangina iroun Nei Teareintarawa. E kaotia ba e riki anne ni mwin ana manibuaka Naikamawa. E bon karaki ibuakon maikeikena.

E taku ngkanne te unimane: "karaua nanom Naibunaki ba N na buokiko. Nakomai ba ti na borake nako nukan abam aio." A mananga ngkanne, ao a roko i etan te nei teuana ae uarereke; kanga e kuba Naibunaki, ma e bon tauraoi ni karaoa are na tuangaki. Imain karuoana n te nei, e kaotia moa nakoina te unimane, ba a bon bati baika a raba mairouna; ao e na ure matana ngkana e a tia n ira nanon ana taeka.

N tokin ana kararabakau te unimane arei ao e a manga taku, "Kibara te nei Naibunaki n tebo inanona, wareka tenua, ao ko na noria ba ngkana ko otirake, ao a na bane ni mao kinakam, ao irarikina ba ko nang ata arom iaon abam ae Bakatorotoro. Tauraoi, Na - ko - e." E a eweka nanon te nei Naibunaki. Inanon tebona e aki namakina te mariri. Kanga e ata anangan teuana ba e aki tena kunna. E a otirake. "Ae!" E kakamari te roronga. "Ti mi ke ti aera?" E ataia raoi Naibunaki ba e a mao kinakana.

E a aerake ngkanne ao e a taria n te banni. E nanamakina tera ao are a maranran kunna. E a uringa te unimane ao e kani kaitaua, ma ngke e rairaki n taraia ao akea be a tia ni mauna nako. E ataia ngkanne ba bon tibuna are te anti ae ngaia tokan mone (te kawa ian te atimakoro ae Bakatorotoro). E a manga kakamari inanona Naibunaki, "Akea ba ti nang bo ibuako." E a okira bareakana ngkanne are n tanrio, ma ai kubara ngke e manga nora te be te kamai ae wene i aon uningana te nari, ao are bon niraki n te ro te nuota ae te nano itiai!

E a tiba ingainga riki nanon Naibunaki, ao e nang aki reke matuna, ba ai barekan te ngaina ba e aonga n nora matan nei te wiwi-o-nako. A - a, ko na ua ni kanga? Tai bibita ni kai ke? E tau ba na nora tokina.

MAKURI NI KATANEIAI

1. Korio kaekan titiraki aikai.

   a) Tera bukina ngkai e tangiria te nati-n-uea be na boaki te takakaro?

   e) Tera tabeia ana toro Nei Teareintarawa n te borg are imain moanakin te takakaro?

   i) Tera aroia ni mananga Naikamawa ma Naibunaki ngke a rianna i nanon te rawa?

   o) E mena ia ana marae n takakaro Nei Teareintarawa?

   u) Kain ia te unimane are e kaoti nakon Naibunaki?

2. Eng ke Tiaki - Korea E n tokin te tiententi ae koaua ke T n tokin te tiententi ae kairua.

   a) E kani mamananga Nei Teareintarawa ni mamaie inanon kawan Abaiang.

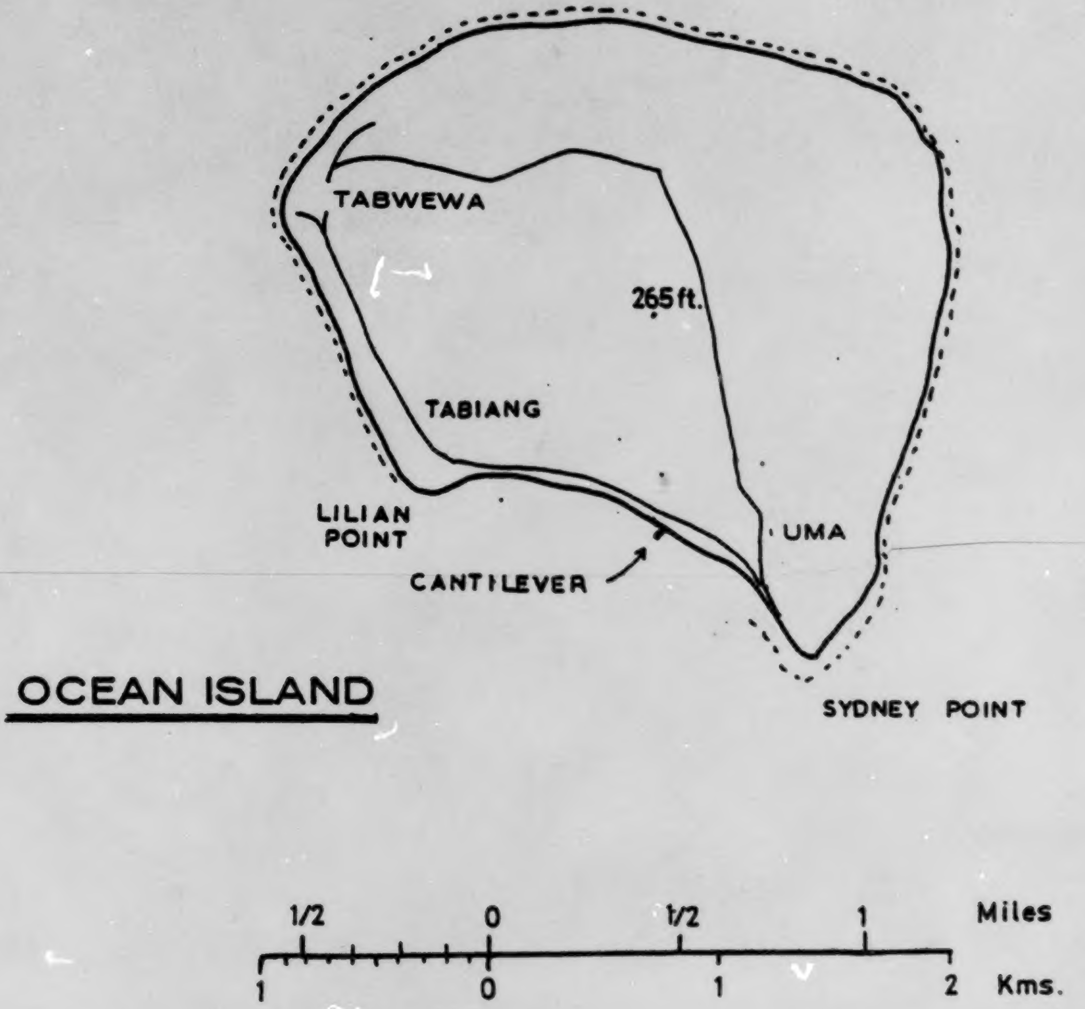
   e) E katoa ingabong Nei Teareintarawa n utia te takakaro ae te kabwe.

   i) A aki reke matuia roronga ibukin iangoan te kan takakaro ma te nati-n-uea.

Ana moa ni kukune America. 1801

The American's first discovery

It is generally thought that Banaba was discovered by Capt. John North in 1804 on board the ship Ocean. However, there is speculation that Banaba was first sighted by Capt. Jered Gardner in 1801 from aboard the Diana. This ship was said to be accidentally passing by Banaba on her voyage to China from Port Jackson on January 3, 1801. According to Capt. Gardner's report, he believed that Banaba was already inhabited, because he sighted smoke coming up from the land in certain places.


TABWEWA
265 ft.
TABIANG
LILIAN POINT
CANTILEVER
UMA
SYDNEY POINT
OCEAN ISLAND
1/2
0
1/2
1
Miles
1
0
1
2
Kms.

BANABA (OCEAN ISLAND) ANA MOAN KUKUNE AMERICA 1801*

E kabuta atakina ba Banaba, e kuneaki iroun Captain John North n te kaibuke ae 'Ocean' n 1804. Ma e ngae n anne iai te kantaninga ae e ababaki ba tao e kuneaki iroun Captain Jered Gardner ni kaibuken Amerika ae te 'Diana' n 1801. Te 'Diana' bon te kaibuke ae 215 te tan rawatana are bon ana kaibuke te Kambana ae Rodman, n te kawa ae 'New Bedford' (i meang-mainiku U.S.A). E bon kawara Port Jackson ma ana kako ni iriko, manging, bake ao bai ni kateitei i bukin te korone ae bou.

Te 'Diana' e kitana Port Jackson n 21 n Ritemba ao e a ieie nako Tiaina n toua kawain Tinaniku. N 3 n Tianuare Gardner e nora te aba ae bon tau rietana ae kanga e tietata riki nukana, ao rarikina e kabatete rikaki nako tari. Te abamakoro e bon kainaki ba e kona n nora te bubu n ai ni uoua ke tenua tabo.

Man kabarabaran aron te aba ao man atakin nnena n te mabe are e koreia Gardner, te kantaninga ae e ababaki ba bon Banaba te aba arei.

---

* From Kuneakin Abamakoro n te Marawa ae te Betebeke Nuka, ma Rongorongoia Aomaata aika kitanaki iaon abamakoron te Betebeke, Kananrikaki i bukin wakinan te reirei n te 'Environmental Studies', E katauraoaki man makoron te boki ae 'of Islands and Men' iroun H. E. Maude, Botakin Makurin Reirei, Bikenibur, Tarawa.

Te Nna ni Waa ni Buaka mai Tarawa

The fleet of Battle Canoes from Tarawa

Hiram Bingham and his wife stayed on Tarawa for about three months before a battle between the king of Abaiang and Tarawa took place. The big fleet of battle canoes from Tarawa invaded Abaiang from the southern point. This was the most deadly battle ever fought on Abaiang. Some women of Abaiang were killed while assisting their husbands. The king of Abaiang was also slain, but in the end his men won the battle. Only a few men of Tarawa escaped in their canoes, most of them having been killed on Abaiang.

TE NNA NI WA NI BUAKA MAI TARAWA*

Ti mena i aon Abaiang tenua te namakaina, ao ngkanne a roko te nna ni wa ni buaka mai Tarawa aika tebubua, ma tanga ni buaka ba a na bobuaka ma kain Abaiang. E mwiokoia ana tanga ni buaka te uea n Abaiang ba a na botaki i rarikin ara auti, ba ara kantaninga ba a na waerake ara kairiribai i Tabonteb'a. Ma a bita kawaia kain Tarawa ao a waerake tao onoua te maire i maiakin ara kawa ae Koinawa. N tain te buaka aei, e a kamateaki iai te uea are raonira ma ni buokira ngke ti moani waerake. Ma e boni ngae n anne ao a bon tokanikai ana tanga ni buaka. N te ingabong are i mwina ao I kawara te tabo ni buaka; ao mai buakoia ake a kamateaki I noria aine aika onoman aika a tia n tabe naba ni buokia buia n tain te buaka ake a wene ma ni mate naba. Ti bati n nanokawaki ngkai iai aika maiti aika a tia ni kamateaki; ma ti boni kukurei ngkai a tokanikai ara koraki. Ba ngke arona ba a tokanikai kain Tarawa, ao tao a na kamateira ma n anai naba ara b'ai ni kabane, ma ni kamauna naba ara auti ae uarereke aei. Iai irouia tani buaka aikai kati, ao iai naba oin aia b'ai ni buaka ae te rere, te kai n ewa ae uoua te butu anauna. Ao a kunnikaiaki tani buaka n te tanga, ao a karina te b'arantauti i aon atuia. A bati ni kakamaku!

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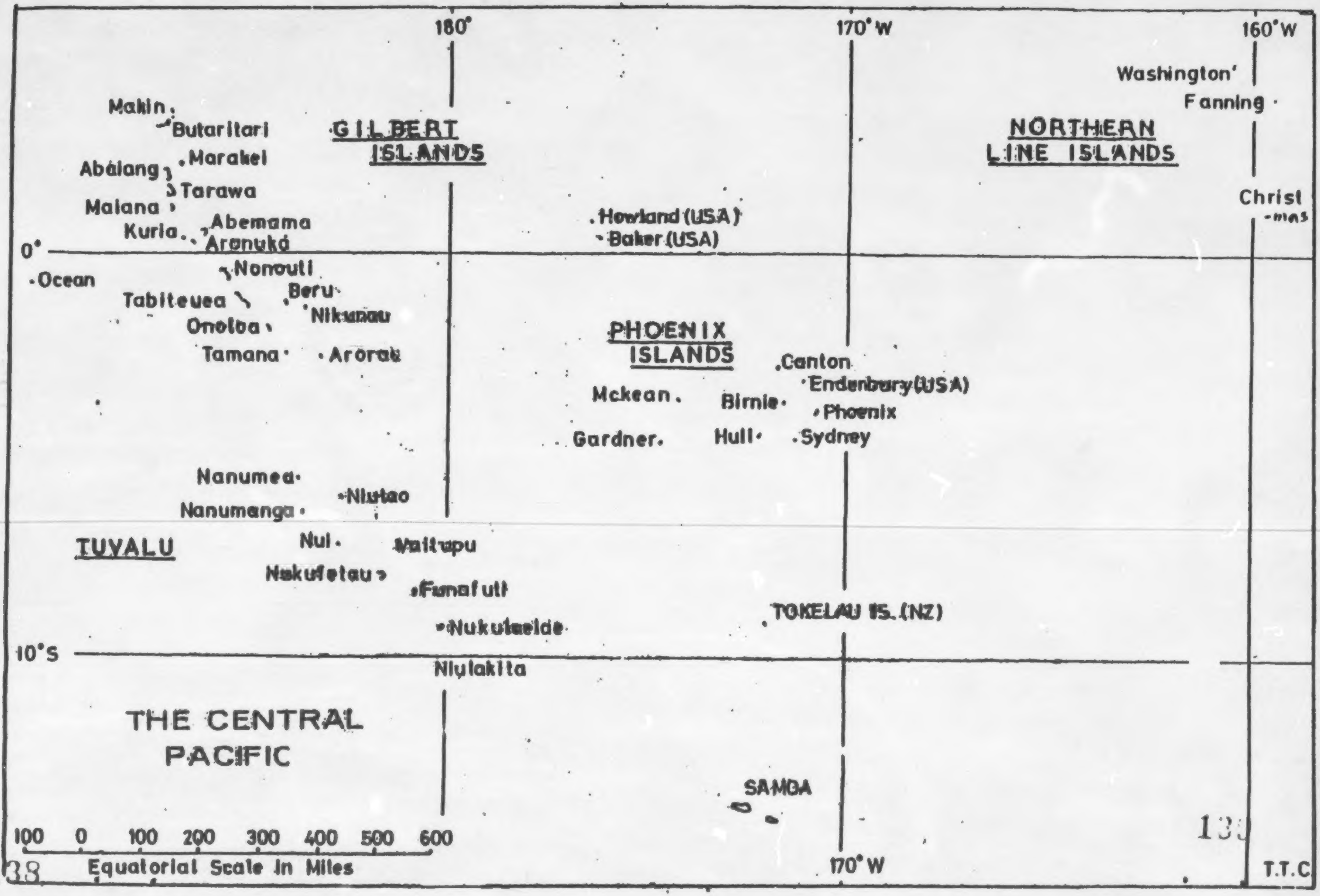
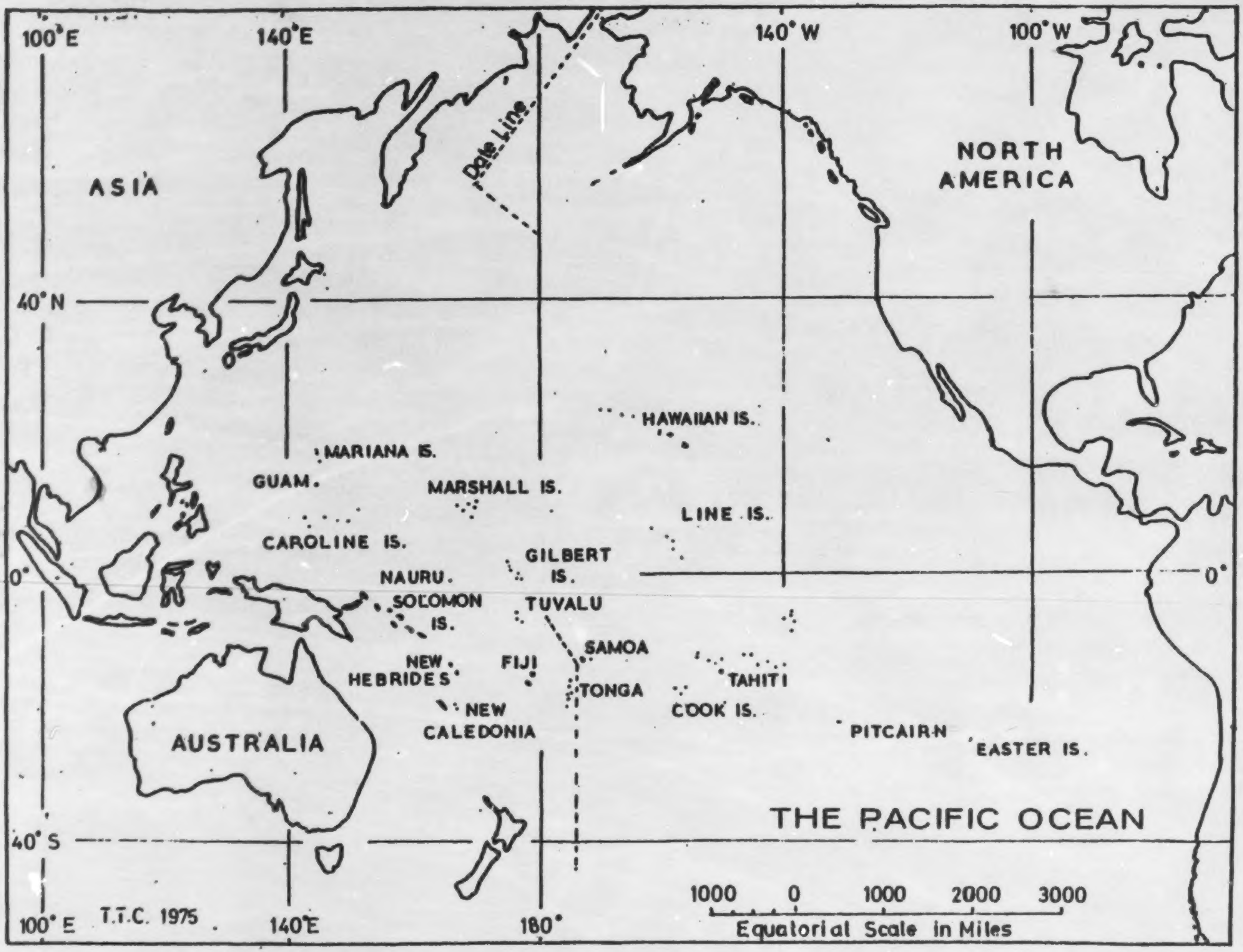
* From Rongorongon te Baba n Amerika i Kiribati Emlyn Jones.

PART IV

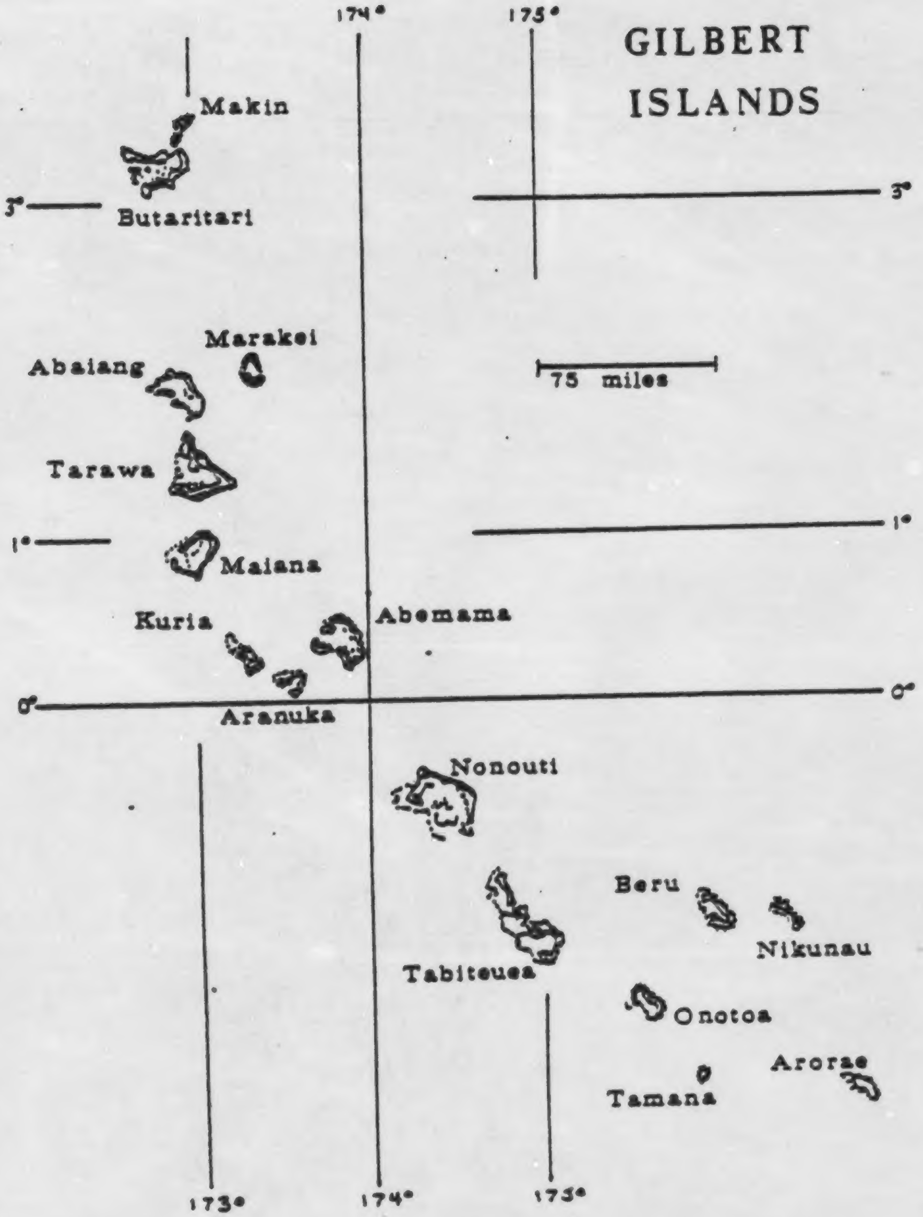
MAPS

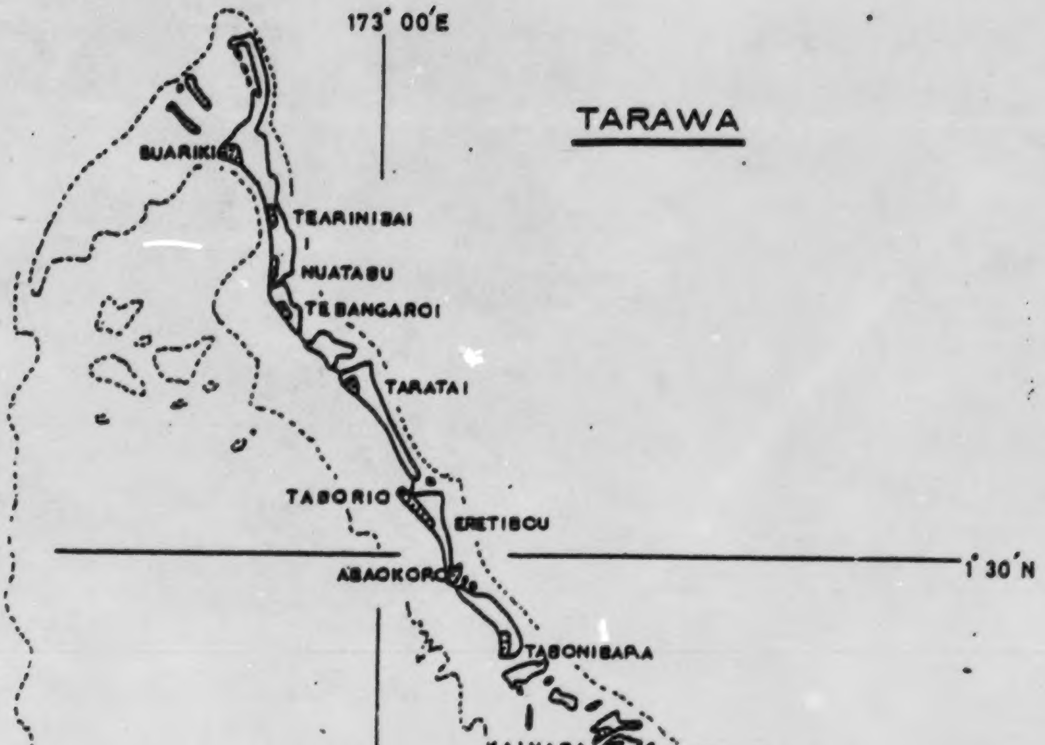

THE CENTRAL PACIFIC
180°
170° W
160° W
0°
10° S
GILBERT ISLANDS
Makin
Butaritari
Marakei
Abaiang
Tarawa
Maiana
Kuria
Abemama
Aranuka
Nonouti
Ocean
Tabiteuea
Beru
Nikunau
Onotoa
Tamana
Arorae
Howland (USA)
Baker (USA)
PHOENIX ISLANDS
Canton
Enderbury (USA)
Mckean
Birnie
Phoenix
Gardner
Hull
Sydney
NORTHERN LINE ISLANDS
Washington
Fanning
Christ-mas
TUVALU
Nanumea
Niutao
Nanumanga
Nui
Vaitupu
Nukufetau
Funafuti
Nukulaelae
Niulakita
TOKELAU IS. (NZ)
SAMOA
100 0 100 200 300 400 500 600
Equatorial Scale in Miles
170° W
T.T.C

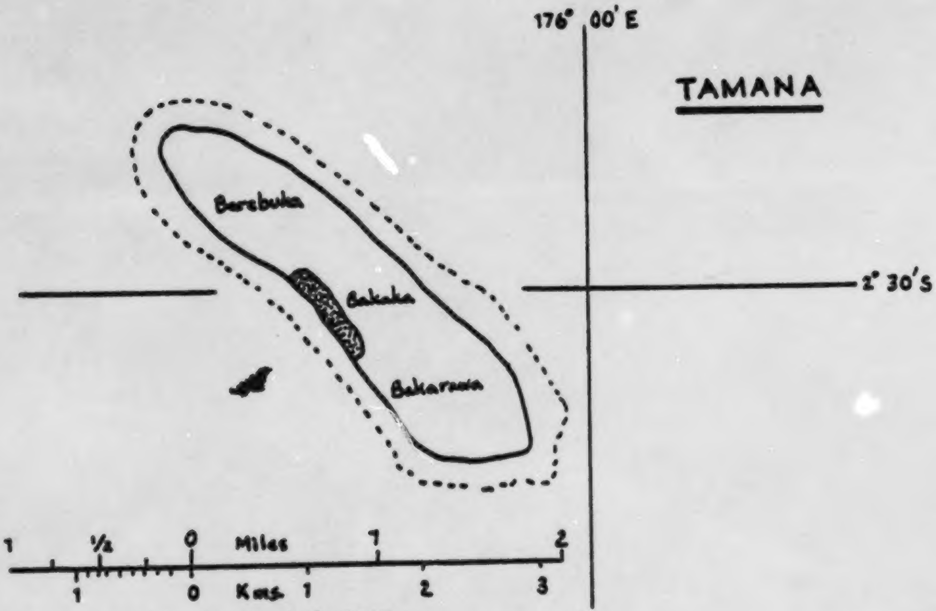


THE PACIFIC OCEAN

100° E
140° E
140° W
100° W
Date Line
ASIA
NORTH AMERICA
40° N
HAWAIIAN IS.
MARIANA IS.
GUAM.
MARSHALL IS.
LINE IS.
CAROLINE IS.
GILBERT IS.
NAURU.
0°
SOLOMON IS.
TUVALU
SAMOA
NEW HEBRIDES
FIJI
TONGA
TAHITI
NEW CALEDONIA
COOK IS.
PITCAIRN
EASTER IS.
AUSTRALIA
40° S
1000
0
1000
2000
3000
Equatorial Scale in Miles
100° E
T.T.C. 1975
140° E
180°

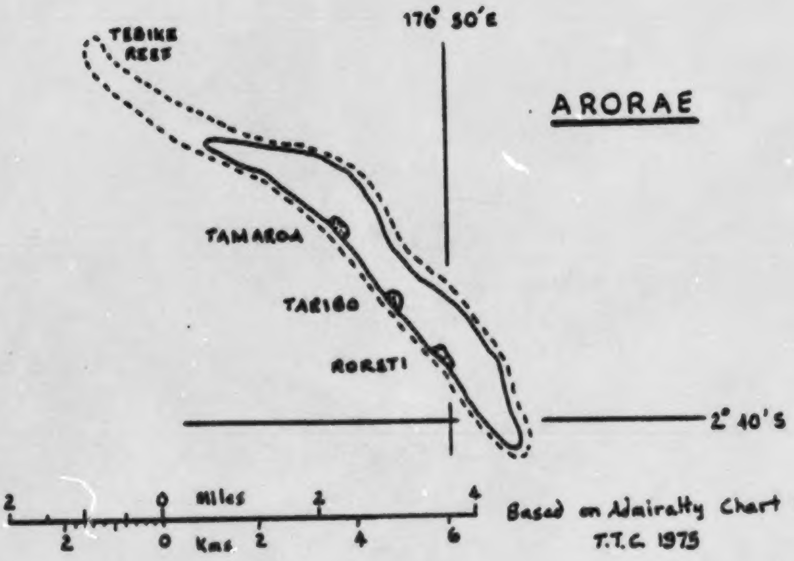

GILBERT
ISLANDS
174°
175°
Makin
Butaritari
3°
3°
Marakei
Abaiang
75 miles
Tarawa
1°
1°
Maiana
Kuria
Abemama
0°
0°
Aranuka
Nonouti
Beru
Nikunau
Tabiteuea
Onotoa
Arorae
Tamana
173°
174°
175°


TARAWA
173° 00'E
BUARIKI
TEARINIBAI
NUATABU
TEBANGAROI
TARATAI
TABORIO
ERETIBOU
ABAOKORO
1° 30'N
TABONIBARA
KAINABA
NEA IS.
NABEINA
TABITEUEA
ABATAO IS.
BUOTA
AIRPORT
BONRIKI
BIKEMAN IS.
BETIO
TABORIO
EITA
BIKENIBEU
BANRAEABA
BAIRIKI
NANIKAI
TEAORAEREKE
Miles
2 1 0 2 4 6 8

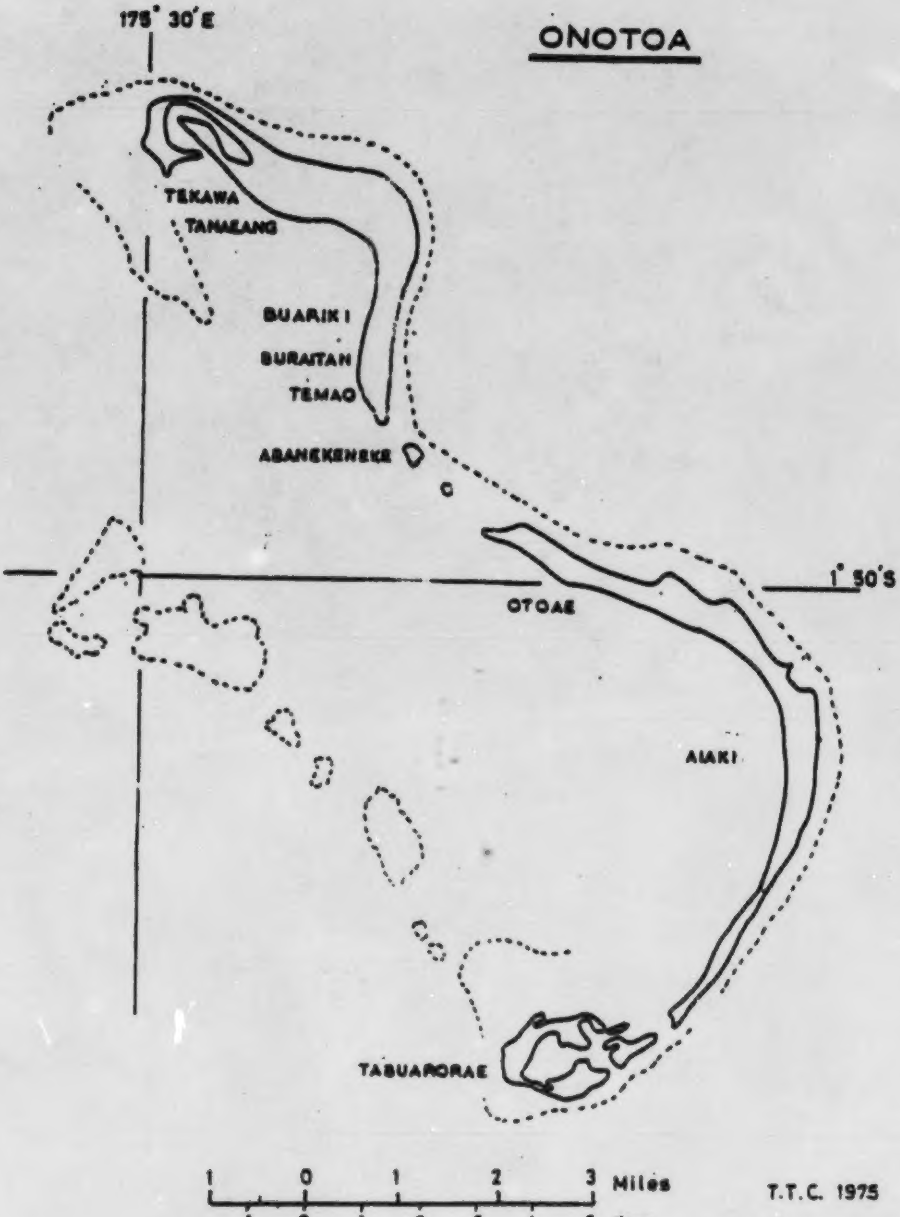

176° 00' E
TAMANA
Berebuka
Bakaka
Bakarawa
2° 30' S
1
½
0
Miles
1
2
1
0
Kms.
1
2
3

Based on Admiralty Chart No. 3263

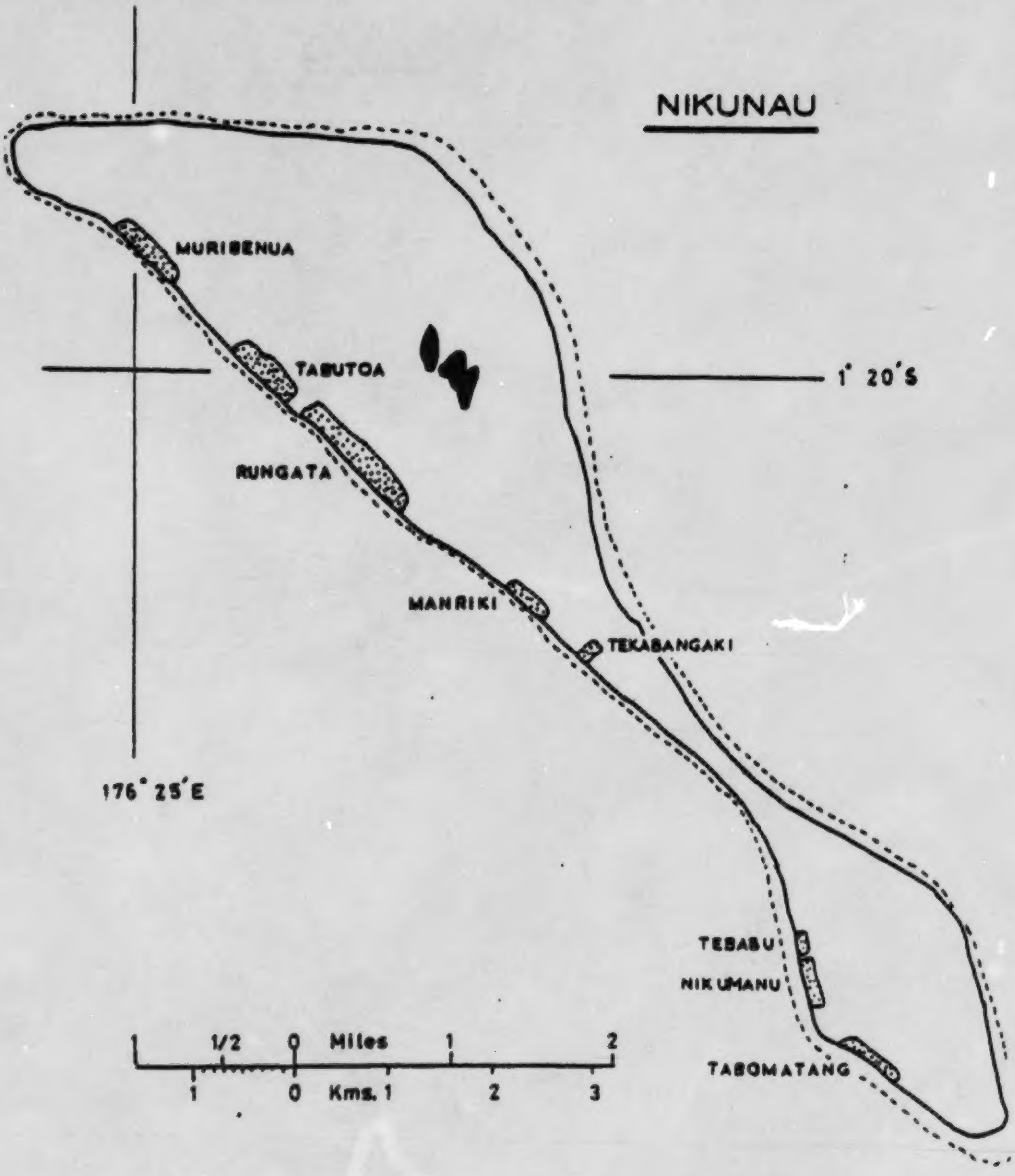
T.T.C. 1975


176° 50' E
TEBIKE REEF
ARORAE
TAMAROA
TARIBO
ROREATI
2° 40' S
2
0
Miles
2
4
2
0
Kms
2
4
6

Based on Admiralty Chart No. 798
T.T.C. 1975


ONOTOA
175° 30'E
TEKAWA
TANAEANG
BUARIKI
BURAITAN
TEMAO
ABANEKENEKE
1° 50'S
OTOAE
AIAKI
TABUARORAE
1 0 1 2 3 Miles
1 0 1 2 3 4 5 Kms.
T.T.C. 1975

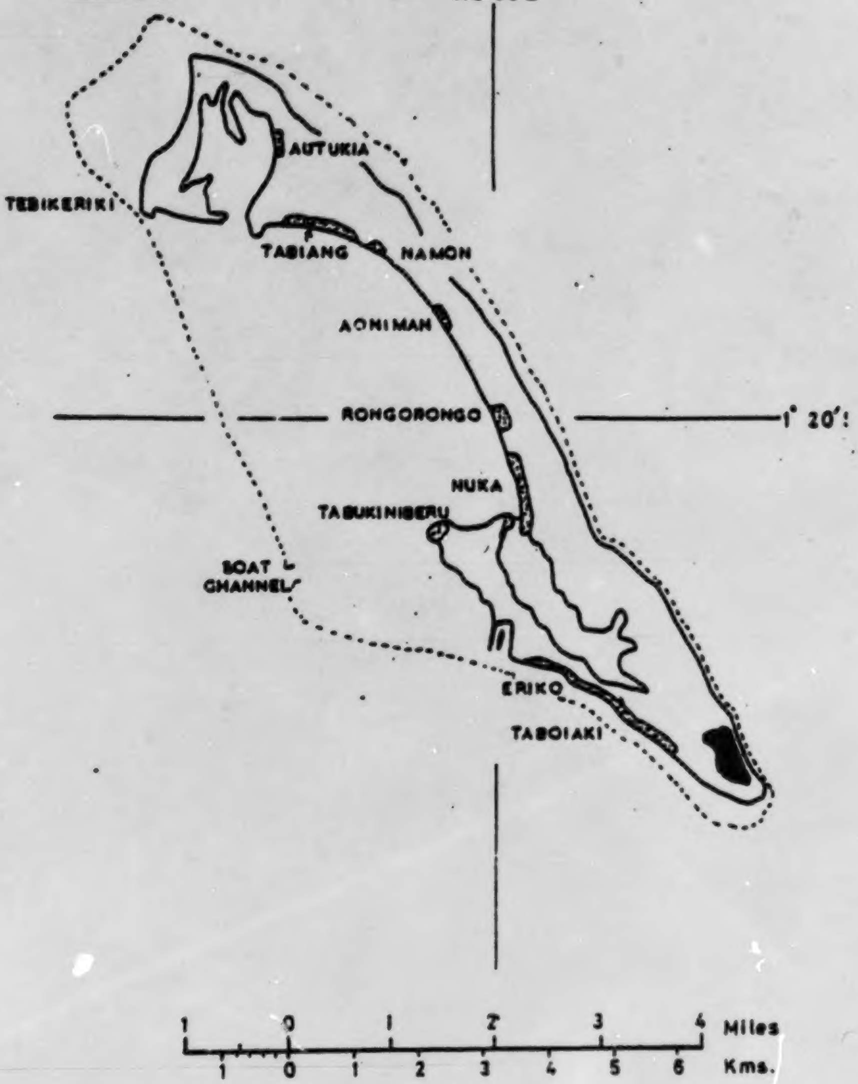
Based on Admiralty Chart No. 3269 and Atoll Research Bulletin No. 47


NIKUNAU
MURIBENUA
TABUTOA
RUNGATA
MANRIKI
TEKABANGAKI
TEBABU
NIKUMANU
TABOMATANG
1° 20'S
176° 25'E
1 1/2 0 Miles 1 2
1 0 Kms. 1 2 3

BASED ON ADMIRALTY CHART NO. 3269

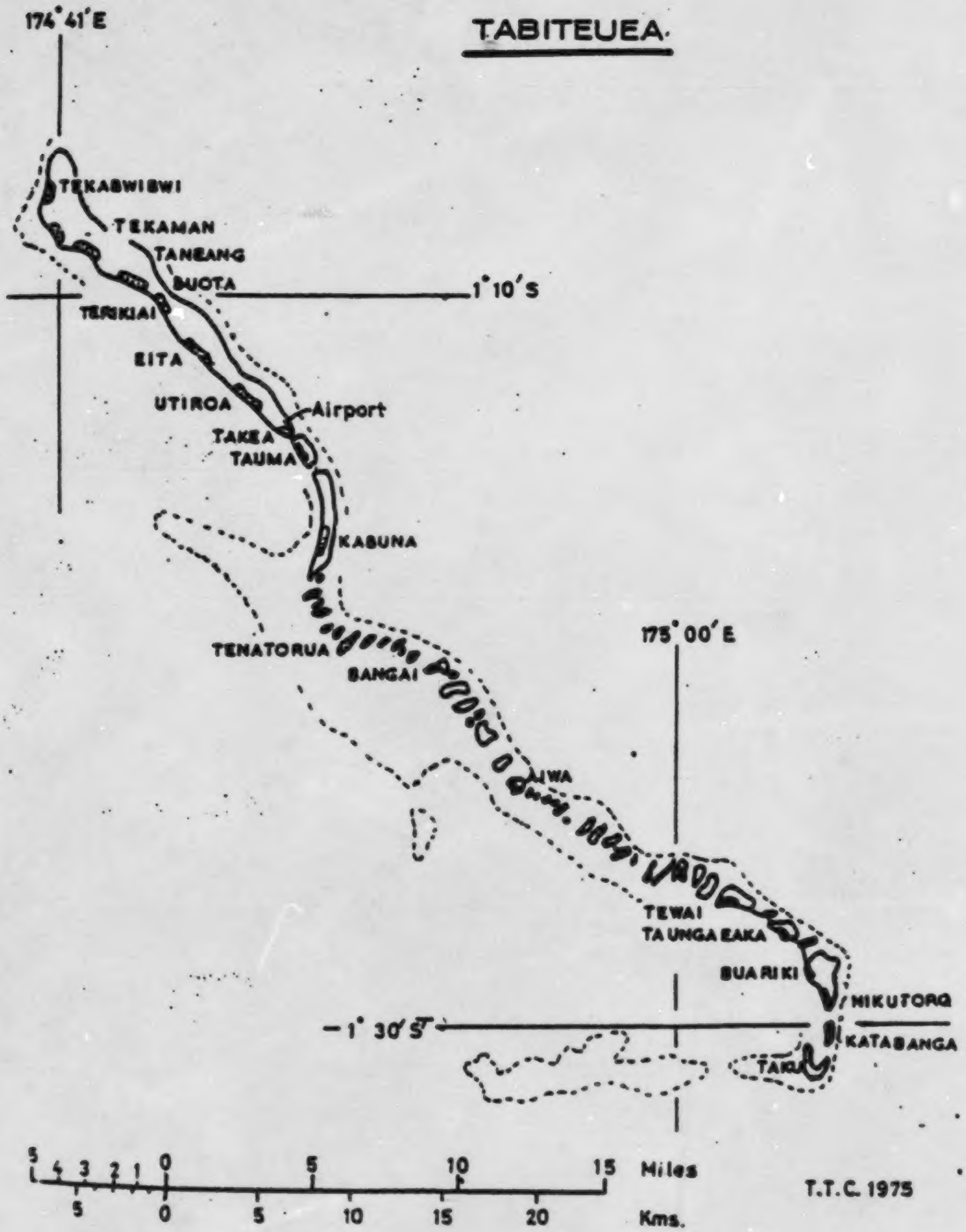
T.T.C. 1975

BERU

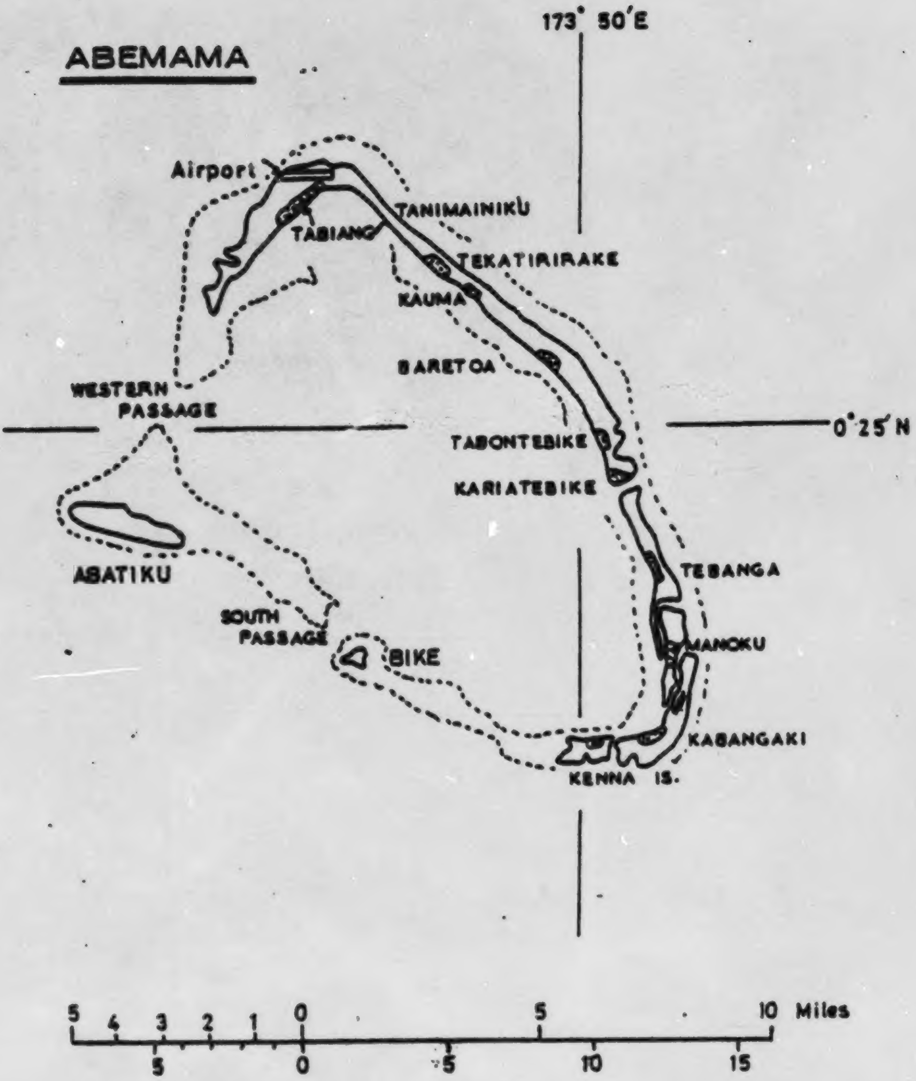

176° 00'E
AUTUKIA
TEBIKERIKI
TABIANG
NAMON
AONIMAN
RONGORONGO
1° 20'
NUKA
TABUKINIBERU
BOAT CHANNEL
ERIKO
TABOIAKI
1 0 1 2 3 4 Miles
1 0 1 2 3 4 5 6 Kms.

Based on Admiralty Chart No. 3269

T.T.C. 1975

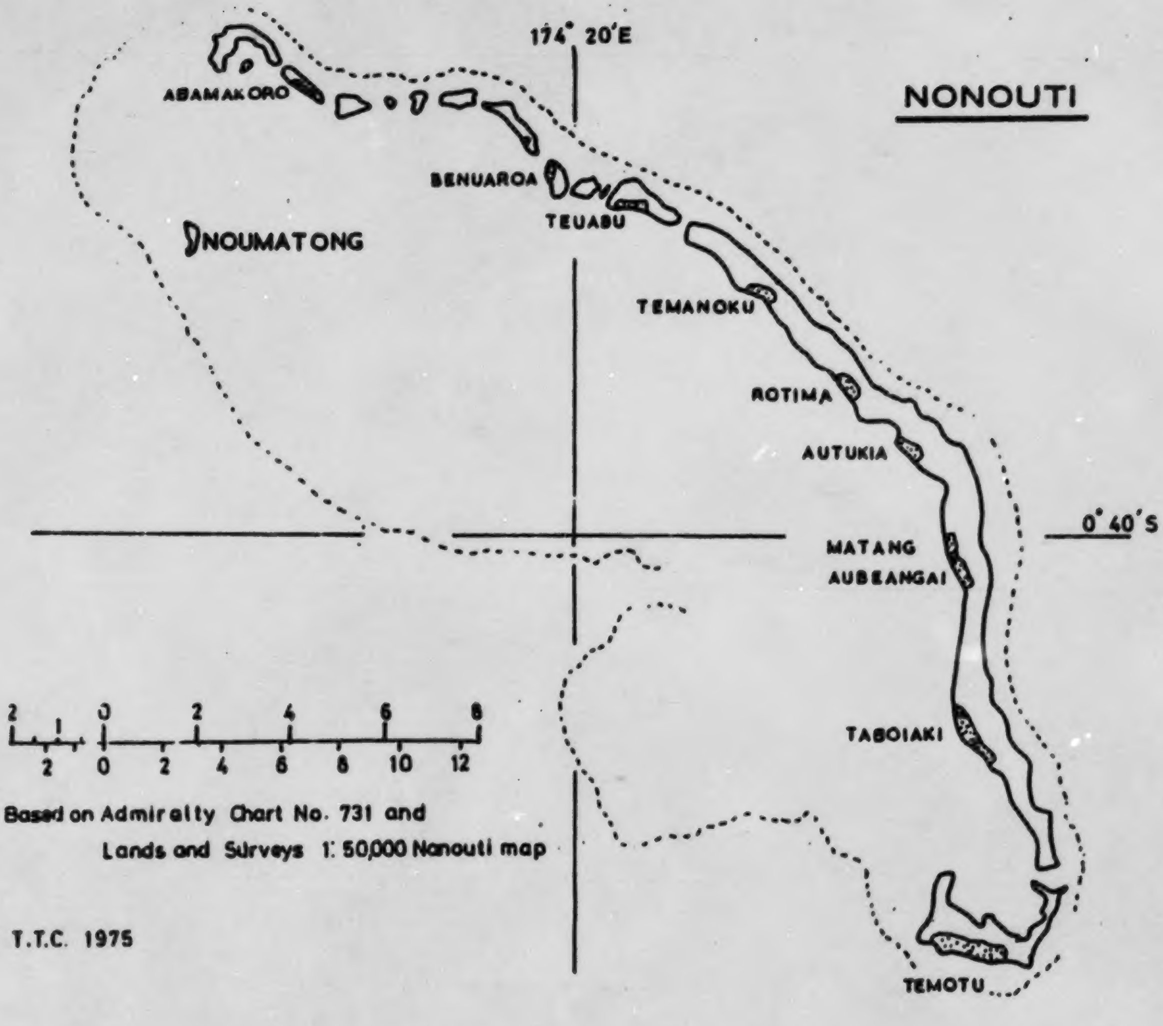

TABITEUEA
174° 41′ E
175° 00′ E
1° 10′ S
−1° 30′ S
TEKABWIBWI
TEKAMAN
TANEANG
BUOTA
TERIKIAI
EITA
UTIROA
Airport
TAKEA
TAUMA
KABUNA
TENATORUA
BANGAI
NIWA
TEWAI
TAUNGAEAKA
BUARIKI
NIKUTORO
KATABANGA
TAKU
5 4 3 2 1 0 5 10 15 Miles
5 0 5 10 15 20 Kms.
T.T.C. 1975

ABEMAMA


173° 50'E
Airport
TABIANG
TANIMAINIKU
TEKATIRIRAKE
KAUMA
BARETOA
WESTERN PASSAGE
0°25'N
TABONTEBIKE
KARIATEBIKE
ABATIKU
TEBANGA
SOUTH PASSAGE
BIKE
MANOKU
KABANGAKI
KENNA IS.
5 4 3 2 1 0 5 10 Miles
5 0 5 10 15

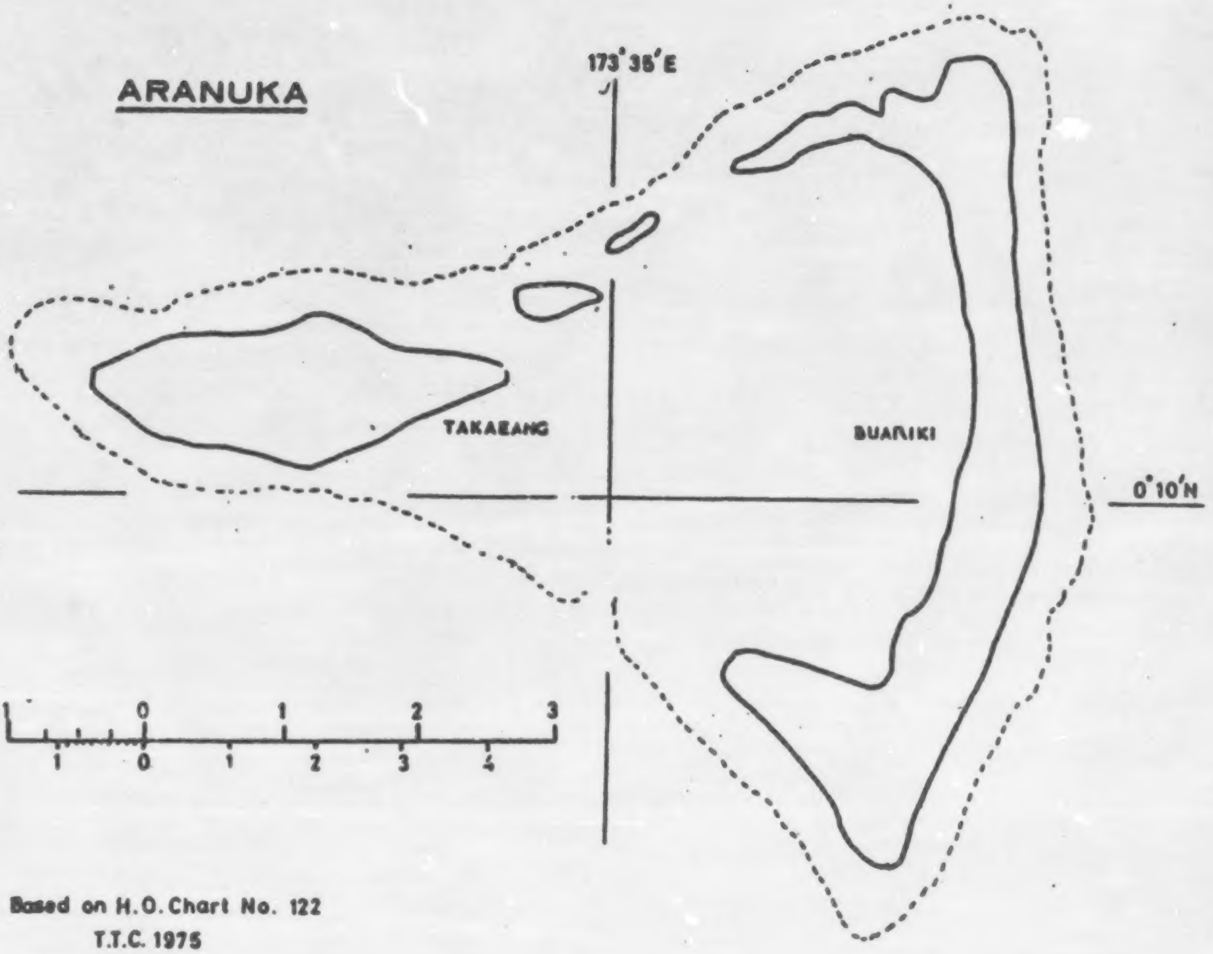
Based on Admiralty Chart No. 743 and
Lands and Surveys 1: 50,000 Abemama map.

T.T.C. 1975


NONOUTI
174° 20'E
0° 40'S
ABAMAKORO
BENUAROA
TEUABU
NOUMATONG
TEMANOKU
ROTIMA
AUTUKIA
MATANG
AUBEANGAI
TABOIAKI
TEMOTU
Miles
2
1
0
2
4
6
8
Kms.
2
0
2
4
6
8
10
12

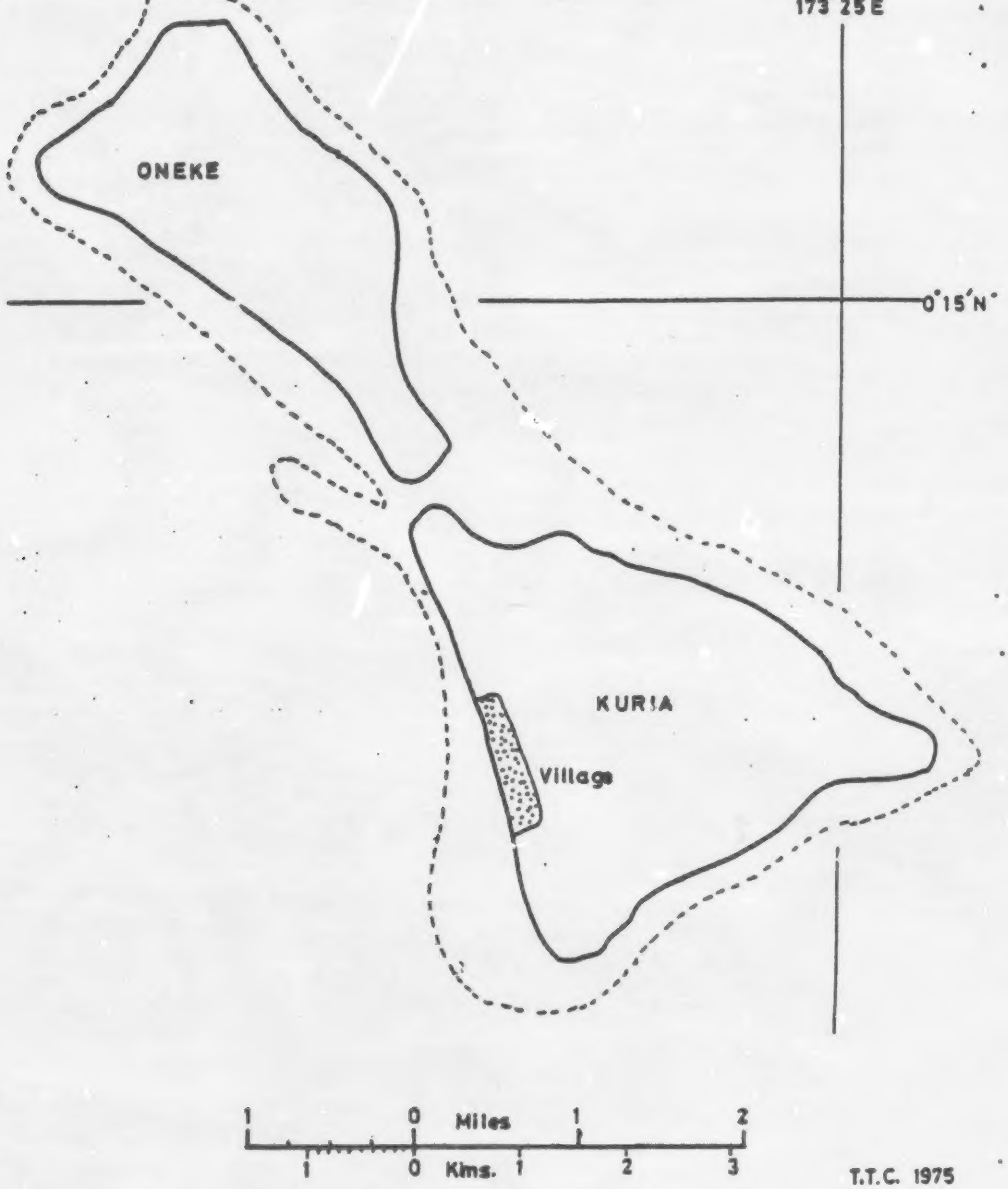
Based on Admiralty Chart No. 731 and
Lands and Surveys 1: 50,000 Nanouti map

T.T.C. 1975


ARANUKA
173°35'E
TAKAEANG
BUARIKI
0°10'N
Miles
1
0
1
2
3
Kms
1
0
1
2
3
4

Based on H.O. Chart No. 122
T.T.C. 1975

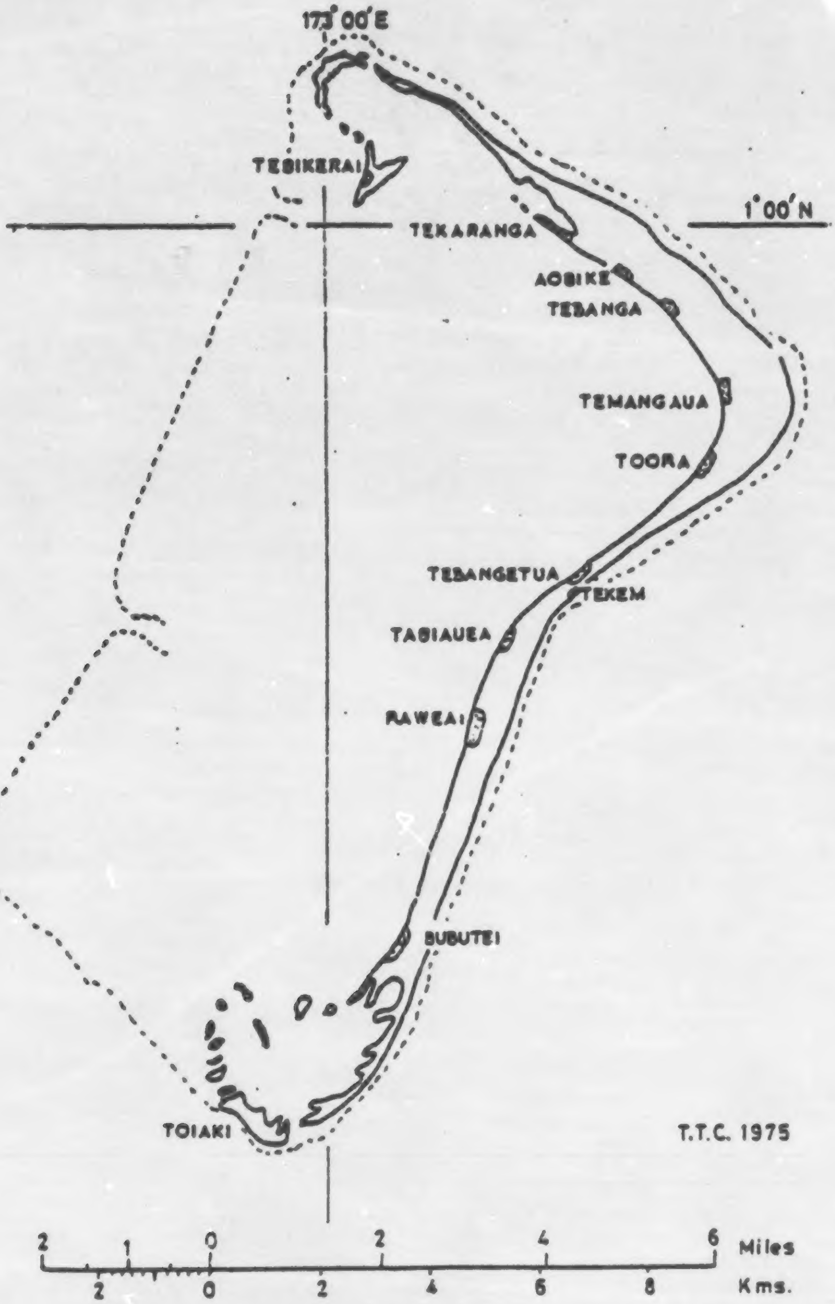
KURIA


173° 25'E
0°15'N
ONEKE
KURIA
Village
1 0 Miles 1 2
1 0 Kms. 1 2 3

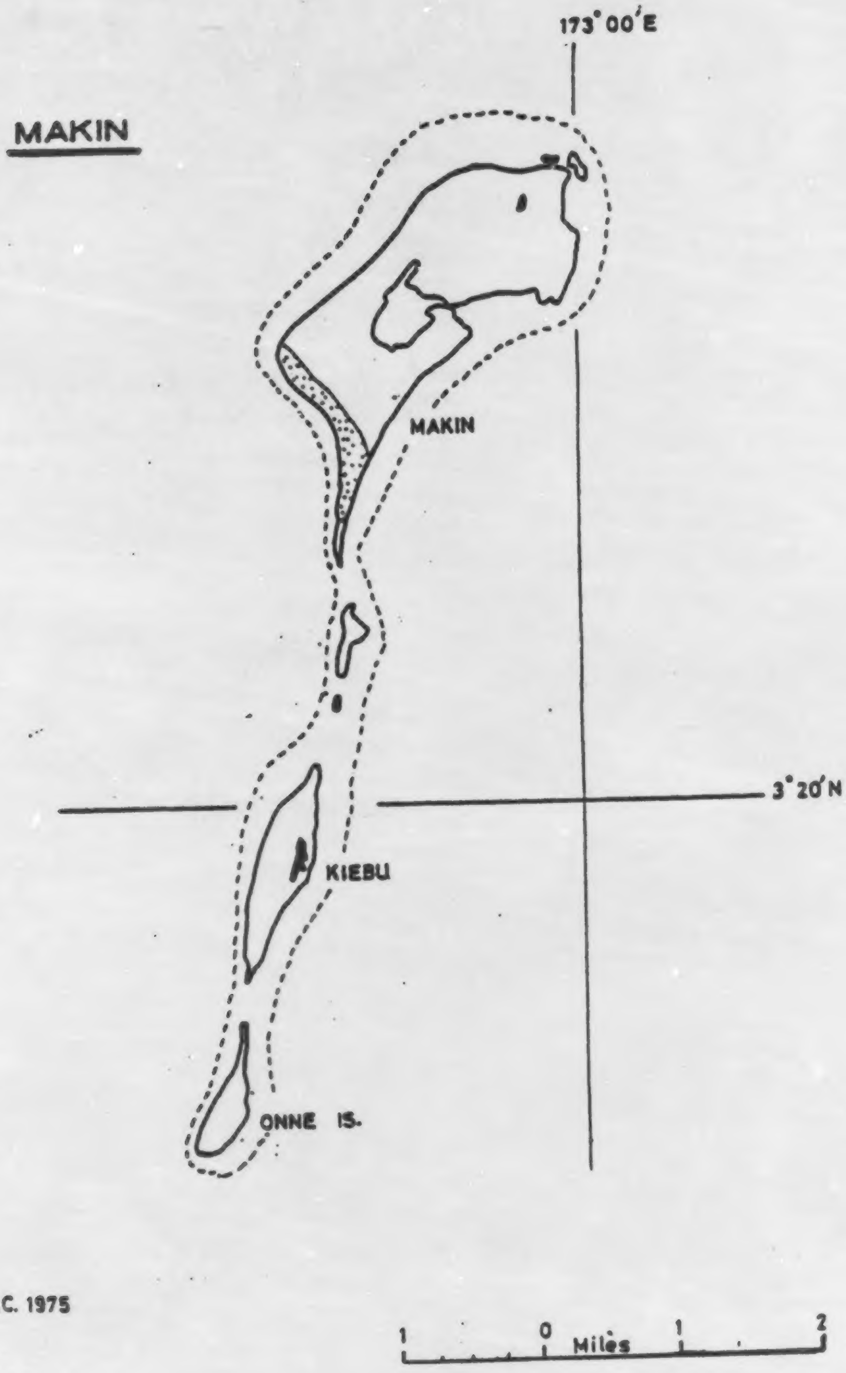
Based on Admiralty Chart No. 3269

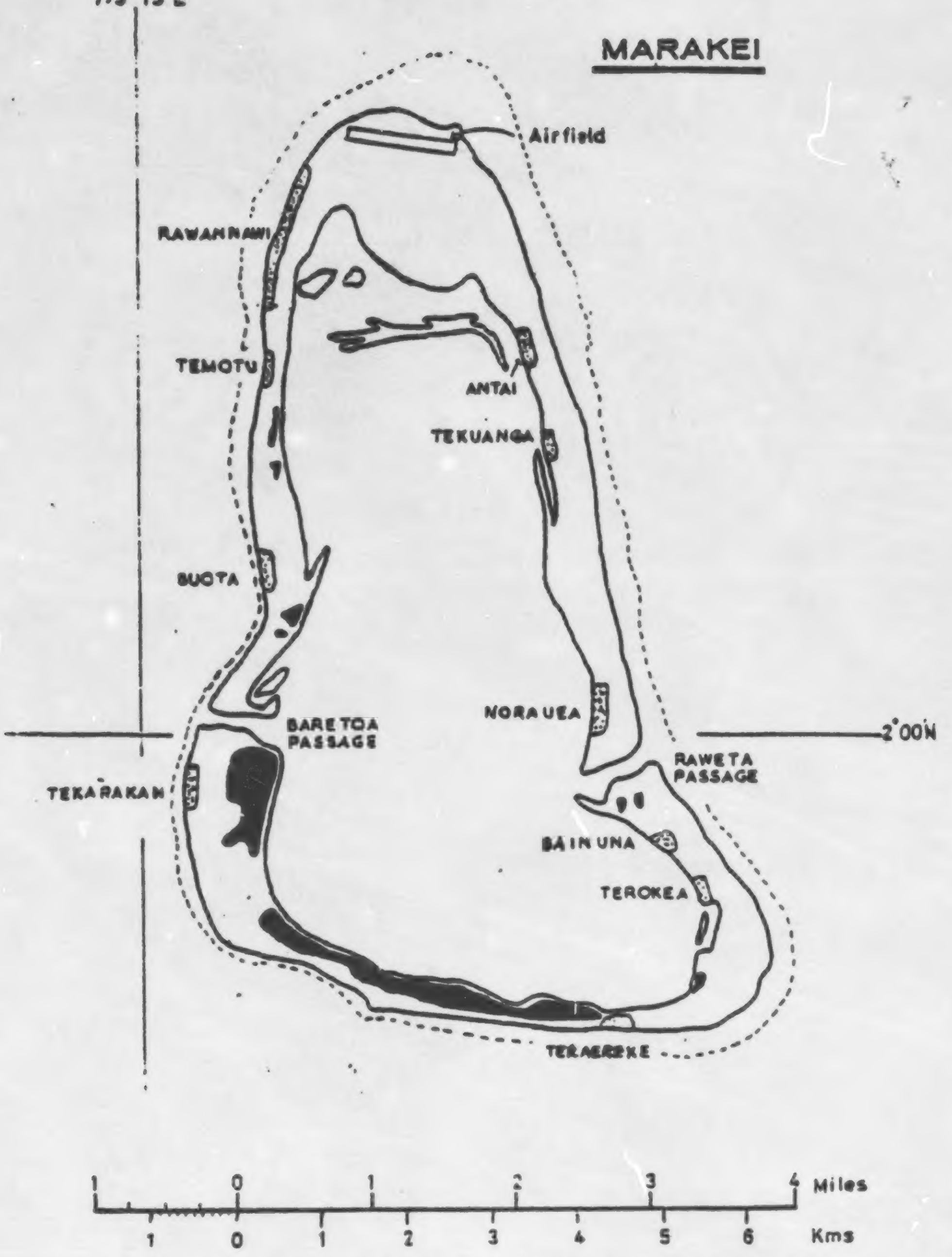
T.T.C. 1975

MAIANA

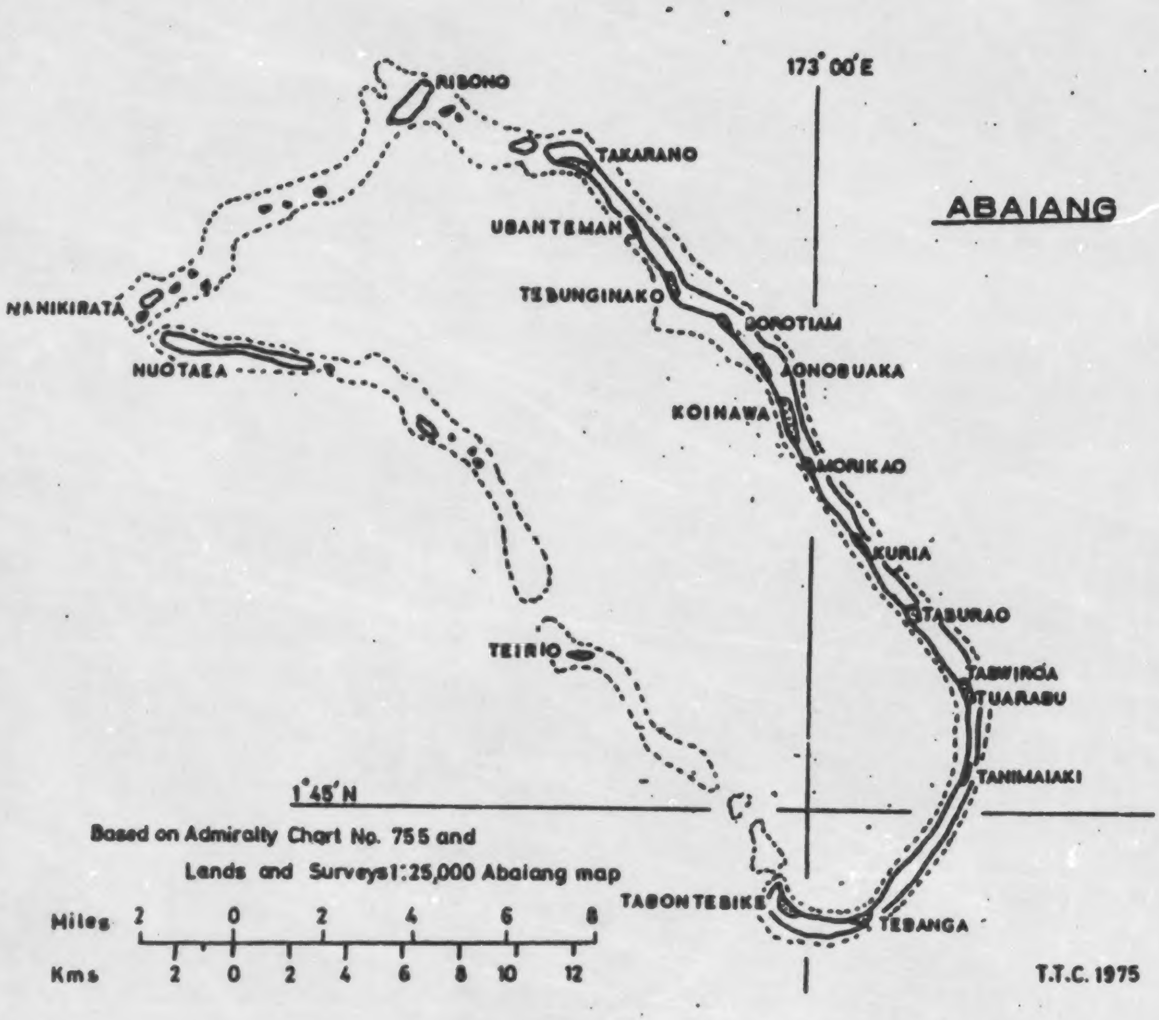

173°00'E
TEBIKERAI
1°00'N
TEKARANGA
AOBIKE
TEBANGA
TEMANGAUA
TOORA
TEBANGETUA
TEKEM
TABIAUEA
RAWEAI
BUBUTEI
TOIAKI
2
1
0
2
4
6
Miles
2
0
2
4
6
8
Kms.

T.T.C. 1975


MAKIN
173°00'E
MAKIN
3°20'N
KIEBU
ONNE IS.
T.T.C. 1975
1
0
Miles
1
2


173° 15' E
MARAKEI
Airfield
RAWANNAWI
TEMOTU
ANTAI
TEKUANGA
BUOTA
NORAUEA
BARETOA PASSAGE
2°00'N
TEKARAKAN
RAWETA PASSAGE
BAINUNA
TEROKEA
TERAEREKE
1 0 1 2 3 4 Miles
1 0 1 2 3 4 5 6 Kms

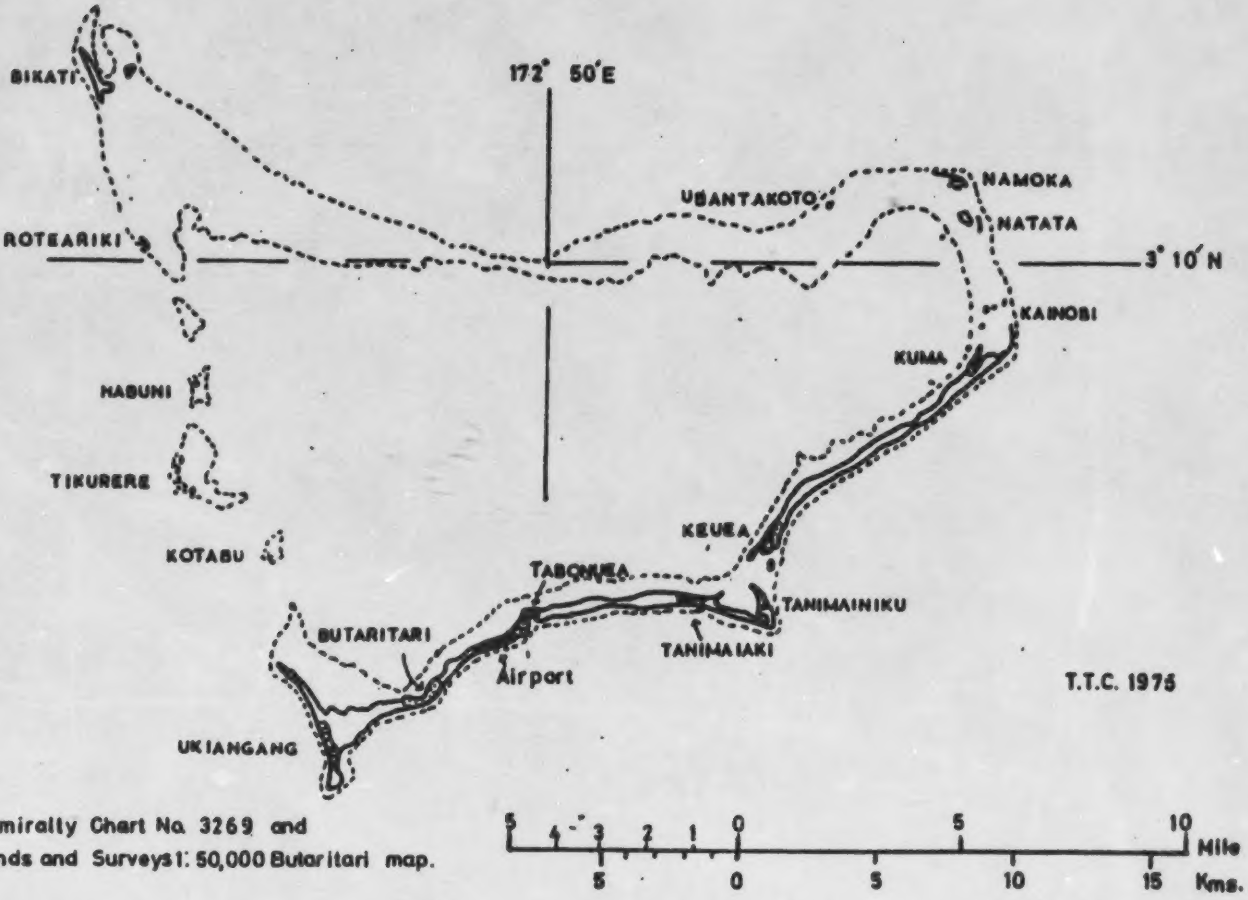
Based on Admiralty Chart No. 700 and D.O.S. Series 1:12,500 Marakei Island


ABAIANG
173° 00'E
RIBONO
TAKARANO
UBANTEMAN
TEBUNGINAKO
BOROTIAM
AONOBUAKA
KOINAWA
MORIKAO
KURIA
TABURAO
TABWIROA
TUARABU
TANIMAIAKI
TABONTEBIKE
TEBANGA
TEIRIO
NANIKIRATA
NUOTAEA
1°45'N
Miles 2 0 2 4 6 8
Kms 2 0 2 4 6 8 10 12

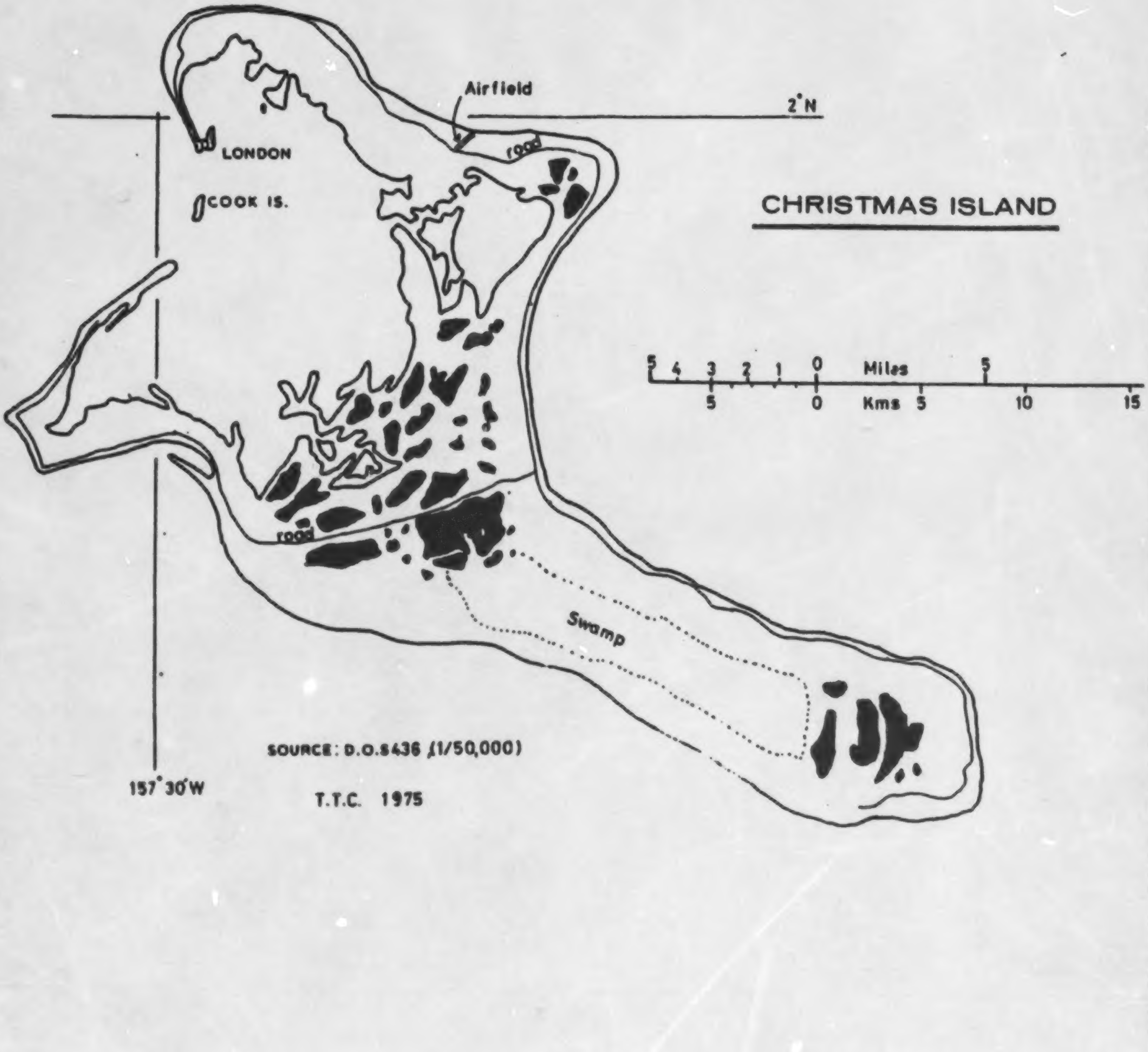
Based on Admiralty Chart No. 755 and
Lands and Surveys 1:25,000 Abaiang map

T.T.C. 1975

BUTARITARI

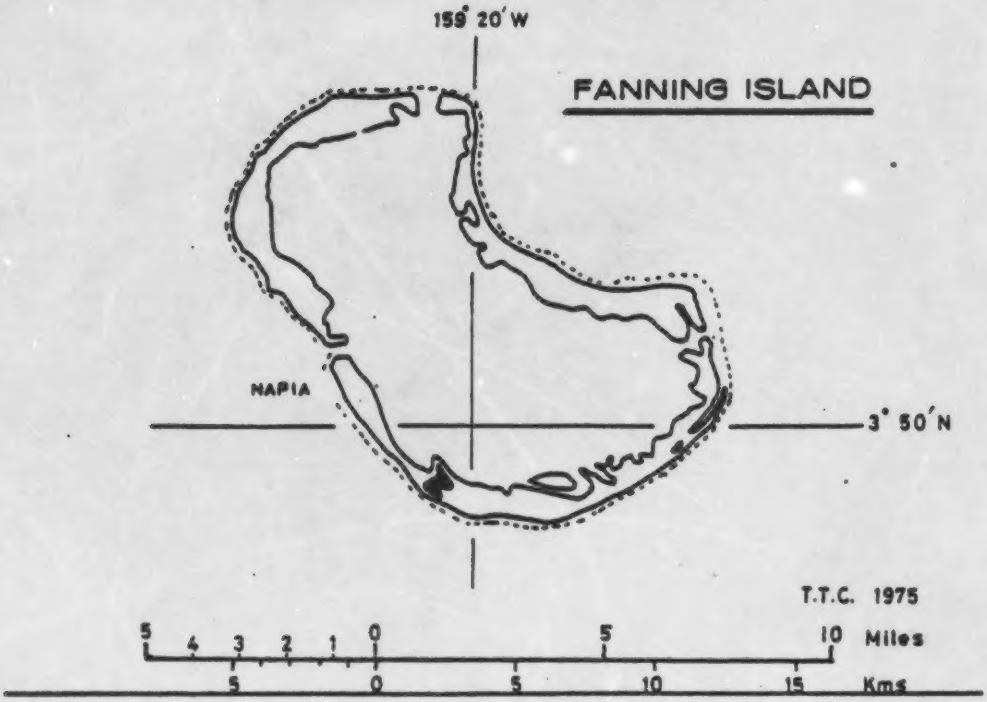

172° 50'E
3° 10'N
BIKATI
ROTEARIKI
NABUNI
TIKURERE
KOTABU
UBANTAKOTO
NAMOKA
NATATA
KAINOBI
KUMA
KEUEA
TABONUEA
TANIMAINIKU
TANIMAIAKI
BUTARITARI
Airport
UKIANGANG
T.T.C. 1975
5 4 3 2 1 0 5 10 Mile
5 0 5 10 15 Kms.

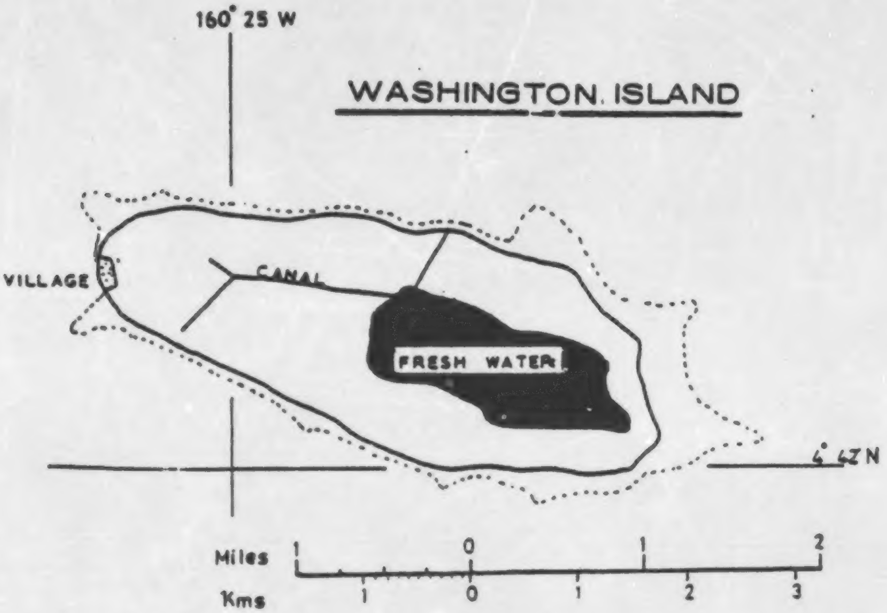
d on Admiralty Chart No. 3269 and
Lands and Surveys 1: 50,000 Butaritari map.


Airfield
2°N
road
LONDON
COOK IS.
CHRISTMAS ISLAND
5 4 3 2 1 0 Miles 5
5 0 Kms 5 10 15
road
Swamp
157°30'W

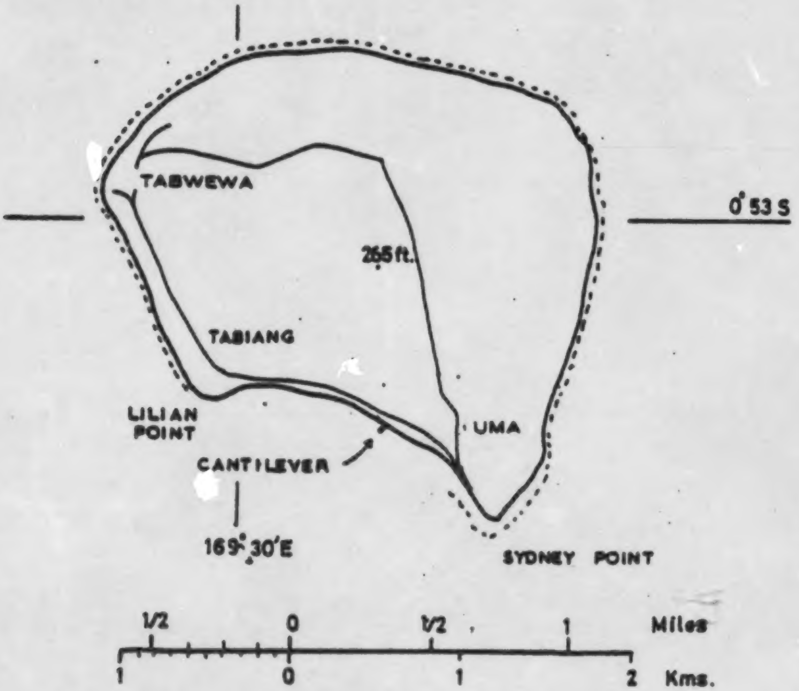
SOURCE: D.O.S436 (1/50,000)

T.T.C. 1975


159° 20' W
FANNING ISLAND
NAPIA
3° 50' N
T.T.C. 1975
5 4 3 2 1 0 5 10 Miles
5 0 5 10 15 Kms


160° 25 W
WASHINGTON ISLAND
VILLAGE
CANAL
FRESH WATER
4° 42 N
Miles 1 0 1 2
Kms 1 0 1 2 3

OCEAN ISLAND


TABWEWA
0° 53 S
265 ft.
TABIANG
LILIAN POINT
UMA
CANTILEVER
169° 30'E
SYDNEY POINT
1/2
0
1/2
1
Miles
1
0
1
2
Kms.

Based on Admiralty Chart No. 979

T.T.C. 1975

PART V

GILBERT ISLANDS GAZETEER
POPULATION
AND
LIST OF PLANT NAMES

GAZETEER:

Villages in the Gilberts Listed by Island

Abbreviations:

MK - Makin
BT - Butaritari
MR - Marakei
AB - Abaiang
TR - Tarawa
MN - Maiana
KR - Kuria
AR - Aranuka

AM - Abemama
NN - Nonouti
TB - Tabiteuea
ON - Onotoa
BR - Beru
NK - Nikunau
TM - Tamana
AE - Arorae

BB - Banaba
FL - Fanning Is.
WI - Washington Is.
XI - Christmas Is.

GAZETEER:

Villages in the Gilberts Listed by Island

Abaokoro TR
Abarao TR
Abatao TR
Abatiku AM
Alaki ON
Aiwa TB
Antaai MK
Antebuka TR
Aobike MN
Aoniman BR
Aonobuaka AB
Autikia NN
Autukia BR

Bainuna MR
Bairiki TR
Bakaakaa TM
Banana XI
Bangai TB
Banraeaba TR
Barebuka TM
Baretoa AM
Baretoka TM
Benuaro NN
Betio TR
Bikaati BT
Bike AM
Bikenibeu TR
Bonriki TR
Boran XI
Borotiam AB
Buariki TR
Buariki AR
Buariki KR
Buariki TB
Buariki ON
Bubutei MN
Buota MR
Buota TR
Buota TB
Butaritari BT

Eita TR
Eita TR
English Harbor FL
Eretibou TR
Eriko BR
Etanibanaba BB

Kabangaki AM
Kabuna TB
Kainaba TR
Kariatebike AM
Katabanga TB
Kauma AM

Makin MK
Manoku AM
Manriki NK
Marenanuka TR
Matang NN
Morikao AB
Murubenua NK

Nabari FI
Nabeina TR
Nanikai TR
Nanoumu WI
Natareta MN

Nikumanu NK
Nikutoru TB
Norauea MR
Nuatabu TR
Nuka BR
Nuotaea AB

Oneeke KR
Otoae ON

Rawannawi MR
Raweai MN
Riboono AB
Rongorongo BR
Roreti AE
Rungata NK

Tabiang AM
Tabiang BR
Tabiteuea TR
Taboiaki NN
Taboiaki BR
Tabomatang NK
Tabonibara TR
Taboniuea BT
Tabontebike AB
Tabontebike KR
Tabontebike AM
Taborio TR
Taborio TR
Tabuarorae ON
Tabukinberu BR
Taburao AB
Tabutoa NK
Tabwebwe BB
Tabwiroa AB
Takaeang AR
Takarano AB
Taku TB
Tamaroa AE
Tanaea TR
Tananeang TB
Tanaeang ON
Tangintebu TR
Tangore WI
Tanimaiaki BT
Tanimaiaki AB
Tanimaiaki AB
Tanimainiku BT
Taratai TR
Tauma TB
Taungaeaka TB
Teapraerele TR
Tearomobao TR
Tebamga TR
Tebamga AM
Tebangarpo TR
Tebamgetua MN
Tebero AB
Tebiauea MN
Tebunginako AB
Tekabuibui TB
Tekaman TB
Tekarakan MR
Tekaranga MN
Tekatirirake AM
Tekawa ON
Tekem MN
Tekuanga MR
Temangaua MN
Temanoku NN
Temao ON
Temara BR
Tematantongo MN
Temotu MR
Temotu NN
Tenatorua TB
Terikiai TB
Teteirio BR
Teuabu NN
Tewai TB

Ubanteman AB
Ukiangang BT
Utiroa TB

GILBERT ISLANDS POPULATION CENSUS 1978

The first telegraphed reports of the enumeration on all islands have now been received and are tabulated below. These totals are subject to checking and may be expected to show some small variations. The number of persons on ships is not included, nor those Gilbertese outside the country.

The totals from 1973 are included in brackets for comparison and the last column shows the percentage change. This reflects the position as found by the census enumeration, but must be regarded with caution at this stage as an indicator of real growth. A major factor, the movement to Tuvalu following separation cannot be measured until the ethnic origin has been analysed, and the real increase is also affected by the comparative numbers of seamen and students abroad and of persons traveling on ships, the presence of Banabans from Rambi, the staffing of the Japanese tracking station on Christmas Island, numbers on Nauru and other movements.

Internally the apparent fall on North Tarawa is in fact known to be a slight increase when account is taken of the absence of pupils from Taborio, the transfer of Tanaea to South Tarawa and Christmas visit by more than a hundred persons from Buariki village to Abaiang, whose total is correspondingly inflated. There may be other such movements not yet reported from other islands.

Eric Bailey,
Census Commissioner

1978 Census - First Island Totals

Location	Males	Females	Total	(1973)	% Change
Banaba	1066	1141	2207	(2314)	-4.6
Makin	6855	736	1421	(1445)	-1.7
Butaritari	1575	1589	3164	(2971)	+6.5
Marakei	11551	1161	2312	(2212)	+4.5
Abaiang	1790	1818	3608	(3296)	+9.5
Tarawa North	1126	1097	2223	(2268)	-2.0
Bonriki-Taborio	2810	3081	5891	(4642)	+26.9
Banraeaba-Bairiki	2199	2222	4421	(3703)	+19.4
Betio	3996	3809	7804	(6327)	+23.3
Tarawa South	9004	9112	18166	(14672)	+23.3
Maiana	821	864	1685	(1548)	+8.9
Abemama	1148	1254	2402	(2300)	+4.4
Kuria	430	432	862	(821)	+5.0
Aranuka	395	457	852	(781)	+9.1
Nonouti	1135	1158	2293	(2277)	+0.7
Tabiteuea North	1462	1533	2995	(2850)	+5.1
Tabiteuea South	669	626	1295	(1092)	+18.6
Beru	1089	1127	2216	(2318)	-4.4
Nikunau	821	920	1741	(1845)	-5.6
Onotoa	975	1068	2043	(1997)	+2.0
Tamana	612	739	1351	(1392)	-2.9
Arorae	693	834	1527	(1626)	-6.1
Washington	206	211	417	(458)	-9.0
Fanning	223	211	434	(340)	+27.6
Christmas	694	594	1288	(674)	+91.1
TOTAL	27770	28682	56452	(51497)	-9.6

LIST OF PLANT NAMES

Gilbertese	English	Scientific
Te Mai	Breadfruit	Artocarpus altilis
Te Wao	(Pig Weed)	Boerhaavia spp.
Te Kitoko		Canavalia microcarpa
Te Beneka	Chilli Peppers	Capsicum frutescens
Te Mwemweara (te babaia)	Pawpaw (Papaya)	Carica papaya
Te Ntanini	Laurel Dodder	Cassytha filiformis
Te Katuarina (burukam)	Casuarina (screw pine)	Casuarina equisetifolia
Te Kateketeke (Anti)	Burr-Grass	Cenchrus echinatus
Te Ni	Coconut	Cocos nucifera
Te Taororo	Taro	Colocasia esculenta
Te Kanawa		Cordia subcordata
Te Baukin	Pumpkin	Cucurbita pepo
Te Ritanin	Sedge	Cyperus javanicus
Te Maunei	Sedge	Cyperus laevigatus
Te Babai	(Giant Swamp Taro)	Cyrtosperma chamissonis
Te Uteute	Grass	Eleusine indica
Te Uteute Te Aine		Eragrostis amabilis
Te Tarai		Euphorbia chamissonis
Te Biku	Fig	Ficus carica
Te Bero		Ficus tinctoria
Te Uteute ni Mane	(Sedge)	Fimbristylis cymosa
Te Uri		
Te Rao (te kiaiai)	Sea coast Mallow	Hibiscus tiliaceus
Te Kumara	Sweet Potato	Ipomea batatas
Te Ruku	Beach Morning Glory	Ipomea Pes-caprae
Te Mam	Willow Primrose	Jussiaea suffructicosa

Te Kaibuaka	Lantana	Lantana camara
Te Uteute		Lepturus repens
Te Aitoa		Lumnitzera littorea
Te Ren		Messerschmidia (Tourneforita) argentea
Te Non		Morinda citrifolia
Te Banana	Banana	Musa spp.
Te Kaibake	Tobacco	Nicotiana tabacum
Te Kaina	Pandanus (Screw Pine)	Pandanus tectorius
Te Ngea	(Iron Wood)	Pemphis acidula
Te Kaimatu		Phyllanthus amarus
Te Buka		Pisonia grandis
Te Keang ni Makin	Fern	Polypodium scholopendria
Te Boi	(Purslane)	Portulaca lutea
Te Mtea	(Purslane)	Portulaca samoenisis
Te Ango		Premna obtusifolia
	Castor Oil Plant	Ricinus communis
Te Mao	Salt Bush	Scaevola sericia
Te Boi	(Sea Side Purslane)	Sesuvium portulacastrum
Te Kaura		Sida fallax
Te Makemake	Polynesian Arrowroot	Tacca leontopetaloides
Te Kunikun	Pacific Almond	Terminalia catappa
Te Keang	Sea Grass, Turtle Grass	Thalassia hemprichii
Te Kiaou		Triumfetta procumbens
(Te Ruku)?	(Beach Bean)	Vigna marina

BIBLIOGRAPHY

A brief introduction to selected readings

While publications on the Gilberts are increasing in frequency of late, most early works are out of print. The following list represents some of the more readily available works in English, most of which are or have been for sale in the Gilberts. The Gilbertese National Library and Archives in Bairiki, Tarawa has a large collection of works related to the Gilberts, as well as a 'complete' bibliography of all works related to the group prepared by the author of this text.

1. Language

Dictionaries:

The Gilbertese-English Dictionary, translated from the French (of Father E. Sabatier) by Sister M. Oliva in 1971 is the best and most complete, as well as the only one in print. It is available on Tarawa for $3-$4 and is highly recommended as a purchase.

An earlier dictionary by Hiram Bingham is out of print, but should you run into a copy it would be a worthwhile purchase, for many words appear here which were omitted by Sabatier.

The only English-Gilbertese dictionary An English-Gilbertese Vocabulary of the most commonly used words by G. H. Eastman was prepared in 1948, and seems to be out of print, although I have seen a soft-cover reprint which you might be able to find a copy of.

Grammars:

The only grammar of Gilbertese currently available is Reid Cowell's The Structure of Gilbertese. Its coverage is much less extensive than The Grammar Handbook of this series, but you may be interested in it for comparison. It includes Gil-Eng and Eng-Gil vocabularies and is available on Tarawa.

Manuscript copies of other grammars are in the archival collection at Bairiki.

2. History and Culture

Gilbert Islands Annual Reports and earlier Gilbert and Ellice Islands annual reports are available for quite a number of years in Bairiki at the Ministry of Broadcasting and Information, and have a lot of information on various aspects of the Gilberts. They stock a few other publications as well, such as Atoll Agriculture (in the G & E islands) by C. A. Small.

A good general survey of the Gilberts from the British point of view can be found in Austin Coates Western Pacific Islands (1970).

Sir Arthur Grimble's books A Pattern of Islands and Return to the Islands are fascinating pictures of Gilbertese life in the early part of this century, and are available at times in paperback editions. Some of his papers have been collected and edited, incorporated into a beautiful (but expensive) book by his daughter, Rosemary Grimble: Myths and Magic from the Gilbert Islands.

A recent translation by Ursula Nixon Astride the Equator makes Sabatier's "Sous L'equateur du Pacifique" available to a larger readership. It has much interesting information on early 20th century Gilbertese life, as well as church history (Catholic).

Remarkable stories of 19th Century life can be found in Robert Louis Stevenson's In the South Seas which contains two sections on the Gilberts.

H. E. Maude's The Evolution of the Gilbertese Boti is a study of the history of the maneaba, and was recently reprinted by the University of the South Pacific. The university will come out with a bilingual History of the Gilberts in time for independence. Naareau's Nation, a photo essay on the Gilberts by a member of the KGV staff is also scheduled for publication.

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